The personnel at the close of 1905 was made up as follows:—

Admirals and non-combatants with rank of Admirals.	78
Other officers, and non-combatants with the rank of officers	2,715
Midshipmen	139
Warrant and Petty officers	8,503
Enlisted men	28,342
Cadets	696
Total officers and men	40,473

The following is the number of vessels of the respective classes, at the disposal of the Government at present.

			Tons.
12 Battleships, including the Satsuma of 19,200 tons. 10 of these have a speed of 18 knots, 1 of 16, and 1 of 21			172,818
		Knots.	
11 Armored Cruisers,	speed from	20-24.7	107,397
17 Protected Cruisers	„ „	16.7-22.7	66,650
4 Armored Defence ships	„ „	14-15	25,715
47 Torpedo-boat Destroyers..		—	14,942
48 Torpedo-boats		—	—
5 Despatch-boats		—	—
4 Gun-boats		—	—
Also secondary subsidiary vessels		—	—
Another battleship of 18,000.		—	—
2 Armored Cruisers and several other small cruisers are soon to be launched.			

The appropriation for the year 1906-7 was for both ordinary and extraordinary expenses *yen* 82,482,219.

The excellent discipline of both army and navy has called forth the highest commendation from the most competent observers and the opinion is fre-

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quently expressed that it is the outgrowth of the old feudal traditions. This view seems hardly tenable. If this were the true explanation, it would be natural to expect that at the very outset the problem of discipline would have been a comparatively easy one, but it did not appear easy at that time. On the contrary the lack of discipline was in the early days severely criticised.

There is one notable peculiarity in the relation of the Japanese officers to their men and that is an unusual degree of freedom of intercourse. A foreign officer who had had abundant opportunities for observation some time ago proposed as the explanation of this anomaly that it was because of the strong consciousness of the distinction of class on both sides, so that the soldier never dreamed of overstepping the limits of propriety, while the officer on his side felt absolutely safe from any encroachment upon his dignity. However this may be, it is interesting to notice the interchange of courtesies which would be seldom seen in Western armies or navies. On two occasions within a few weeks the writer has seen an officer draw back to allow a private or non-commissioned officer to go before him into a tram car. Naturally, the subordinate also drew back and eventually the officer entered first. The foreign observer already mentioned, reported seeing officers and men drinking together in a way which in his judgment would have been elsewhere subversive of discipline, but apparently with out lessening at all the respect of the men for official rank.

The writer has never commanded men save for twenty four hours when he performed the arduous duty of lance corporal on a small picquet, but he

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has served as a private for a sufficient time to gain a private's view of what calls out respect for one's military superiors. In his judgment it consists chiefly in the unwavering belief in two things, namely, that his superior knows his business and that he will be reasonable and just in his requirements. Respect for a man of that type does not easily give way, and leaves room for a large amount of good fellowship between officers and men.

Great pains has been taken in the education of the Japanese officers. They know their business thoroughly, and their men know that they know it. At the same time they believe that the morale of the army must largely depend upon spreading among the men the *bushi* spirit.* That spirit can never be strong when self-respect is not well maintained. Hence haughtiness on the part of officers is discountenanced, while harsh or unreasonable treatment of the men is rarely found and when it is found, it is punished with great severity.

* The *samurai* spirit.

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CHAPTER VII.

CHARITIES AND SOCIAL REFORM.

Before passing on to the carefully prepared article of Dr. J. H. Pettee, which forms the larger part of this chapter, it is fitting to find place for a few notes regarding the work of the Bureau of Charities and the child-saving efforts which have in late years attracted no small attention in Japan.

The Bureau of Charities.

In very few countries in the world, it may safely be asserted, is there a Board of Charities more systematically controlled by the most advanced principles of scientific charity. In connection with the relief of soldiers' families during and since the great war, as well as at the time of the famine in the north-eastern provinces in 1905-6, the influence, as well as the active efforts, of this Bureau were of the greatest value. The word influence is used advisedly, for a large part of its most valuable service took the form of guidance rather than of dictation. In the administration of charity the Bureau, while not forcing its will upon the people, endeavors, by moral means, to promote scientific methods of relief. For example, had not an unduly conservative Diet thrown out its bill some years ago, there is reason to believe that begging would have practically ceased ere this; but it was made clear that time for education must be allowed. In nearly every place where distress from floods, tidal waves, or short crops has taken place, the Bureau of Charities has been able permanently to better the condition of the people, by the introduc-

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tion of relief through instruction. In one locality seed cards were distributed and students from the schools of sericulture were sent into the region affected, to teach the people how to grow silk; in another case, new fishing implements were provided and improved devices introduced; and during the late famine, the rice fields were replotted, securing an increase of from five to ten per cent in the area of arable land, through the more economical arrangement of water courses and paths. In this case, the levelling down of unnecessary terraces made possible the use of cattle and horses where only hand labor was available before and secured also the more equable distribution of fertilizers. In general, the most gratifying success has followed the work of this Bureau. It is impossible to do justice to the work of this Bureau.

It has as one of its valued advisers, Mr. Kōsuke Tomeoka who has been deeply interested in the work of child-saving and has made himself one of the first authorities in Japan on this and related subjects in connection with prison reform. He has taken great pains to study the precedents of Germany, Great Britain, and the United States. He spent, through the favor of the Prison Commission of Massachusetts fourteen months at the Concord Reformatory of that State, studying its methods, in daily contact with the prisoners. Later, he visited seventy of the best known prisons in America and has won the warm friendship and the counsels of the leaders in prison reform in Great Britain as well as in the United States.

As a result of his studies and observations, he established, while continuing to hold an appointment as adviser to the Bureau of Charities, a school for way-

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ward children, with which has recently associated a normal school for the training of teachers for child-saving institutions. Largely as the result of the efforts of Mr. Tomeoka and other men of like spirit connected with the Central Government, five child-saving institutions have been established under government auspices, and seven including Mr. Tomeoka's own, under private management. These, schools are with one or two exceptions quite small as it is thought best to secure as nearly as possible the character of a family. One in Tōkyō has seventy three boys, but the others are all much smaller.

Aside from the twelve institutions just mentioned, similar work is being carried on in connection with the prisons, though obviously under less favorable circumstances.

The work of child-saving is now beginning to attract the attention of benevolent men. During the past eighteen months, Mr. Tomeoka's school has received three important gifts, of *yen*, 1,800., 3,000., and 18,000 respectively.

The information which Dr. Pettee's article gives will indicate most of the more important of the private non-Christian Charities, but there is besides much in the control of the various municipalities scattered over Japan which it is difficult to tabulate or describe, without long and careful investigation.

Eleemosynary Enterprises.*

The excellent Relief Regulations enacted in 1899 provided that each prefecture should create "for the

* While many of the enterprises named in this article are in every sense Christian, it is thought best to give it a conspicuous place in Part First; because it recounts much which has little, if any direct connection with churches or missions.

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purpose of giving relief when any calamity overtakes the whole or part of its territory, a Relief Fund with a minimum limit of *yen* 560,000. The Central Government makes grants annually out of its own charity funds to the various perfectures in proportion to amounts locally raised or to meet urgent needs resulting from special calamities. This fund now exceeds thirty million *yen*. The state also cares annually for about 15,000 paupers and 2,400 foundlings.

The Tōhoku famine region has so far returned to normal condition that 120 out of 823 children taken from there to the Okayama Orphanage a year ago have been returned to their homes, and smaller numbers have returned from other institutions. I cannot refrain from reproducing here the following excerpts from the long, able, and exceedingly interesting " Final statement of the foreign committee of relief for the famine in north Japan " issued last July, and printed in the *Japan Mail*.

" The so called famine region is a well defined area of 15,000 square miles, a strip of country 200 miles long and 75 wide, with Sendai almost exactly in the centre. The officials certainly deserve to be praised for their faithful work. Three millions of people live in these three prefectures and of that number one million were classed as poverty stricken. The officials were responsible for this army and day and night they labored in their behalf. There were no holidays for any official high or low. The winter days were all too short, and often for four of five hours in the evenings a lamp would be burning beside each desk.

" The pitiful cry was " no work ", for these people were willing to work. Large numbers tried to live

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on two *sen* a day. Heavy snows put an end to gathering food from the forests and hillsides, and the severest winter on record brought intense suffering. Self-help was the cry of the official and their efforts met with great success. While actual deaths from starvation were very few, it was thought necessary to save the spirit of the people and better to allow some suffering, while making every one feel the responsibility for his own support, than to use large sums of money and make chronic paupers, lazy and unwilling to work. It is interesting to note that, while the actual loss was forty million *yen*, a large part of which, however fell upon the rich and well-to-do, hardly five per cent of that sum was used for the relief of the poor.

"In January the Foreign Committee of Relief made its first distribution, of nine thousand *yen*. This money was contributed entirely by foreigners residing in Japan. This, being the first systematic distribution throughout the three prefectures, brought great relief. It was like rain upon parched ground. President Roosevelt issued a proclamation, and by the end of February money began to pour in from the American Red Cross Society and the *Christian Herald*. By this time the life-saving machinery was in full running order and hundreds of thousands were being supplied with food for each day's needs.

"Parliament by unanimous vote of both houses remitted the taxes on rice land in the three prefectures. This was practically a gift of two million *yen* on the part of the Japanese nation to these stricken provinces. The Department of War donated some food stuffs remaining over after the war and sold some at a merely nominal price. The Department of Education loaned several thousand

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yen without interest in order that the schools might be kept up. The local governments sold bonds to provide for public relief work. *Yen* 600,000 worth of rice for this last year's seed was given without cost to the farmers, this amount being provided out of the treasuries of the three prefectures.

"The Imperial gift of *yen* 50,000 was followed by contributions from princes, members of the Cabinet, and innumerable Japanese subjects, amounting in all to about half a million *yen*.

"Generous America sent through the Japanese Red Cross, the Foreign Committee of Relief, and individuals in Japan about *yen* 650,000 and sent food worth perhaps *yen* 50,000 more. A Mansion House Fund was opened in London and Japan's allies sent several hundred thousand *yen*. The Foreign Committee of Relief furnished information which was translated into Chinese and forwarded to Peking. As a result, the Empress Dowager contributed *yen* 150,000 from her private purse. Such a gift is without precedent and should do much to draw together the hearts of these two great peoples of the East. Australia and Canada sent shipments of flour and and some money. About *yen* 100,000 would represent the gifts of the two colonies. The German Government appropriated *yen* 25,000. The King of Siam gave rice worth *yen* 15,000, Indian merchants contributed *yen* 10,000. Steamship and railway companies carried goods free of charge, or at greatly reduced rates, and thus made large the indirect contributions. Other gifts came from all quarters of the globe. Although larger amounts have been given in times of famine in other parts of the world, this famine called forth such an expression of world wide sympathy as has never before been known in the world's history.

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"Our committee received in direct contributions about *yen* 230,000. The total number of people helped with our funds was between 200,000 and 250,000. The local government gave from 250,000 to 300,000 more employment on relief works, and many of these, too, were given food temporarily on days when it was not possible to work. In addition to this half million, there was another half million who received no help, but were in distress for a number of months.

"There are orphans to be found in every prefecture, but in the north during the famine the lot of such became especially hard. In some homes there were too many mouths to feed and too many little bodies for sick or very poor parents to clothe. To care for children of these classes an orphanage or training school was opend in Sendai. This institution, called the *Tohoku Ikujiin*, has cared for 2500 such children. The Okayama Orphanage has given a home to 823 more. The final remittance of $25,000 of the Christian Herald was forwarded through Count Matsukata, President of the Japanese Red Cross, to the Foreign Committee of Relief, and with this we were able to grant *yen* 25,000 each to the Sendai and Okayama Orphanages."

This Sendai Relief Committee did its work with such recognised efficiency that the foreigners in Chinkiang requested its advice in connection with the organisation this spring of a relief movement to aid the famine sufferers in Central China. The Committee sent one of their number, Rev. C. S. Davison, to China to give such counsel as his experience a a year ago might suggest. His report published in the *Japan Weekly Mail* for March 16, 1907 includes a very striking comparison between condi-

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tions in Japan and China in times of wide—spread distress.

As a pleasing sequel to last year's strenuous relief work in connection with the great famine, it is worthy of note that Baron Ogawa, Vice-President of the Japan Red Crosss Society, on his way to London recently stopped in New York and presented on behalf of the Emperor of Japan the decoration of the Fourth Order of the Rising Sun to Dr. Louis Klopsch, proprietor of the *Christian Herald*, for his timely and efficient service in collecting funds for the famine sufferers.

On the seventeenth of March the ceremonial opening of the Haihei-in (asylum for crippled soldiers) took place in one of the buildings of the Red Cross Hospital, Tōkyō in the presence of H. I. H. Prince Kanin and a large assemblage of distinguished generals, officials, and private individuals. According to the *Japan Mail*, whose report we follow, this home for crippled soldiers is to be ultimately situated near Otsuka. The Mitsui family gave the land, some 20,000 *tsubo* (over sixteen acres), the site being the old Shishido Yashiki, celebrated for the beauty of its maples; and the Iwasaki family are to furnish the rest of the expense, estimated by one writer at not less than half a million *yen*. This new building is not yet completed. There are as yet only twelve occupants of the hospital. Among them is a man who has lost both eyes and both arms.

Aside from a number of destructive fires which called out generous grants-in-aid from T. I. J. M. the Emperor and Empress, the year 1906 passed without any special calamities that made a draft upon the purses of the benevolent.

A few of the great semi-public benevolent organi-

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sations, such as the Red Cross Society with its more than one million two hundred thousand members or one in forty of the whole population, its invested capital and property amounting to over two million *yen*, with an annual disbursement even in time of peace of nearly two million *yen*, and the Ladies' Patriotic League founded in 1901 largely through the devotion of one elderly woman, Madame Okumura, which has for its Patron, Princess Kanin, and for its President, Princess Iwakura and enrolls a membership of half a million women, are very prosperous and exert an exceedingly helpful and educative influence over the nation as a whole.

Honorable mention should be made of the gift by the Emperor and Empress of *yen* 200,000. to the sufferers from the San Francisco earthquake.

Passing now to the work of regular institutions, especially those sustained by different religious bodies, I note this remarkable testimony by the compiler of the chapter on Charity and Relief in the Japan Year Book for 1906, to whom I am indebted also for some of my information on other points:

"It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens.

According to the latest information which I have been able to secure the principal charity institutions in the empire with their religious connections may be classified thus.

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Class.	Buddhist.	Christian.	No acknowledged religious preference.	Total.
Orphanages	10	15	13	38
Jizen Kai (Charity Organisations)	—	5	8	13
Homes for Ex-convicts	—	11	—	* 11
Asylums for the Blind	—	1	7	8
Leper Hospitals	—	5	—	5
Free Schools for the Poor	2	4	6	12
Free Kindergartens	—	5	—	5
Miscellaneous	1	3	3	7
Totals	13	49	37	99

Toward the close of last year Mr. S. Arima, the well-known head of the Yokohama prison, an earnest Christian and now president of the Yokohama Y.M.C.A., sent out an appeal for *yen* 3,000 with which to build a *Kyoyu Kwan* or "Hall of Christian Friends" to be used both for a chapel and as a home for released prisoners. The enterprise is backed by prominent missionaries and leading Japanese Christians and is worthy of being pushed to completion. The two most successful workers hitherto for ex-convicts have been Mr. T. Hara of Tōkyō and Mr. S. Muramatsu of Kōbe. The former in his tenth annual report is able to state that seven-tenths of the 866 men and women befriended by him have turned out well. One of the women now under his care has been in prison over one hundred times, while thirteen others have experienced over twenty imprisonments apiece. A third worker has now been added to this coterie of specialists in work for the criminal classes, in the person of Mr. K. Aikawa who has

* There are said to be forty-three Homes for ex-convicts which care for five or six hundred discharged prisoners every year, but the majority of them are homes merely in name and "are of no great service."

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opened a home in Osaka. His own reformation was a miracle of grace and he knows from personal experience what consecrated Christian love can do in rescuing the worst of criminals.

Miss Riddell is seeking to raise an endowment of *yen* 70,000 for the leper hospital near Kumamoto in which she is so deeply interested. One of the most successful charity concerts of the year, given at the Academy of Music, Tōkyō in February, netted *yen* 2,350. of which *yen* 1,900 was given to the Kumamoto Lepers' Home, *yen* 300 to the Gotemba Home, *yen* 100 to the Sugamo Asylum for the Insane, and the balance to a special invalid. It is interesting to note that the government is taking steps for the relief, and possibly the segregation, of all lepers in Japan.

One of the most pleasing and in its way helpful charities is "Babies' Castle" the Aizawa Creche, or day nursery, on the Bluff at Yokohama under the care of Mrs. Van Petten. It was burned out during the year, but a new building has been erected and paid for, in which forty children from two to six years of age are looked after daily. The Creche is not entirely a charity institution, the mothers paying two *sen* a day for the oversight of their children while they themselves are away at work. "The order of the day is to receive the children when they are brought at about seven o'clock, give them clean *kimono* to wear during the day and direct their games until noon when they have dinner. Then all must go to the clean matted room upstairs and go to sleep. Most of them get the reward promised to those who shut their eyes and lie still. It is only a *sembei* but it helps them to go to sleep. One of the pathetic things reported to us is that

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some of the children keep half the *sembei* to "Take to mother."

The dozen leading orphanages have made satisfactory progress during the year. This is preeminently true of the largest of the group, Okayama Orphanage, the past year having been the most remarkable in its history. Its total receipts were *yen* 136,192.67 and its expenditures *yen* 143,188.84. The number of children cared for jumped from 375 to 1200. The institution has not yet accommodated itself to this sudden increase in expense and its monthly receipts from all sources still fall behind actual needs. There is reason to expect however that this state of affairs will be but temporary as heroic efforts are being put forth to secure a greatly needed endowment.

A marked advance has been made in the housing and training of the children. The cottage system has been adopted with 51 house-mothers each at the head of her own little family and responsible for the 20 children under her care. A good corps of teachers for the Orphanage school has been secured, 50 of the boys sent down to the farm colony in Hyuga, and 150 of the youngest and physically weakest children temporarily placed in country homes a few miles out of the city.

On April 20, the twentieth anniversary of Mr. Ishii's befriending the first orphan was celebrated with great success. At the public exercises in the morning addresses were made by Mr. Ishii, Mayor Okada and lawyer Takenouchi of Okayama, Rev. I. Tsunashima of Tōkyō and Rev. S. V. Karmarkar of Bombay. Ninety-six congratulatory telegrams were received and over 4,000 *yen* in special gifts contributed. 17 graduates from outside Okayama and

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50 residing in the city were present. These graduates have already raised among themselves over 1200 *yen* with which they paid the expenses of the celebration and gave Mr. Ishii and other workers substantial gifts of appreciation and esteem. During the year Baron Goto has consented to serve as one of the patrons (*Komon*) and the institution has been visited by Princess Kanin and many other distinguished personages. Its present number of children is 1060.

Sendai *Ikujiin* under the superintendency of Miss Phelps has cared efficiently for 250 waifs from the famine district. It has secured a desirable location and is well conducted, but needs more buildings and a permanent endowment.

In the line of social settlement service, special mention should be made of the work of Miss Adams and her associates at Hanobatake the slum district in Okayama city. A very successful free Kindergarten under an enthusiastic teacher, Miss Kurozumi, has been opened, two new teachers secured, the continuous services of a physician obtained, the school house enlarged, and adjoining lot purchased at an expense of *yen* 1575 (tho not yet entirely paid for) and *yen* 1800 *collected or promised from Japanese givers* toward erecting a small hospital on the new lot. A Christmas dinner was given to thirty of the poorest people the police could discover and helpful meetings of various sorts have been held for the benefit of the neighborhood, aside from the regular preaching service.

Miss H. F. Parmelee furnishes some very interesting information concerning the Matsuyama Factory Girls' Home. We take the following from a long article in the February issue of *Mission News*: "A

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government health official from Tōkyō thoroly approved of us, wishing there were many such homes in the land. The house, its location with some open air space about it, the food and care and cleanliness are thought to be the reason for the better health of our girls compared with those in other boarding houses.

"At a convention of factory officials and those interested in that work, (the first of its kind) held at Osaka July, 1, 1906., there were representatives from sixteen factory schools, among others Mr. Omoto from ours. Examination papers were shown from all schools, those from ours being highly praised. One paper spoke of them as probably best of all; another paper selected four of the schools, of which ours was one. Another paper said our Home was *the one* which showed the best work of such work in all Japan. It certainly is the fact that it was the first of all. The factory shows its approval by giving us two *yen* per month.

"The Governor of Matsuyama has three times sent thanks to the girls of the Home for their benevolent work for others, all of which money was earned by the girls by working over time, which means more than twelve hours a day. Again the Board of Education in the city of Matsuyama has shown its confidence in us by asking us to take into our school poor pupils in our section of the city for whom otherwise a special city night school was needed. It was a matter that required careful thought lest we should come under hampering restrictions, but it was finally decided to receive pupils up to a certain number (sixty), including our own.

"We have recently purchased six hundred and forty-one *tsubo* (about half an acre) of land adjoining

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our property, as we had long been advised to do with money on hand from past gifts. On this land was a house which has been moved away from the street and repaired. It is capable of holding nine looms which Miss Judson's night school is willing to loan to us. For the repair and change of location of the house we have incurred a debt of some thing over two hundred *yen*. However Mr. Omoto is determined that the Home for factory or working girls shall become self supporting and that the girls remain until established Christian character is formed. To do this we shall eventually need yet larger plants."

Miss Slate in her annual report of the Yokohama Christian Blind School, which lives on 1089 *yen* a year, gives a number of touching incidents. Here is a sample as she tells it in the columns of *The Mail*: "Hashimoto San has no mother. Three years ago she grew sick and died leaving her little blind son and two daughters with the old white haired father who tried to do his best for them. The two sisters learned to do drawn work and the father worked at the wharf, but last year he fell and was so badly hurt that for six months he could not move and it was then that the little blind son proved himself a hero. His sisters by the drawn work can earn about twelve *yen* a month; but there were four of them to feed and rent to pay, so Hashimoto San thought he would try to help. He has been in school just long enough to learn how to do simple massage. And all last spring he would walk the streets at night time (sometimes until long after midnight), trying to earn a little money for the loved and suffering father. Hour after hour the childish voice rang out the well known cry, and the tired little figure groped its way along the silent streets, happy because at last he

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was "able to help his family." The sisters were troubled about the little blind brother and begged him not to go, it was "too dangerous," they said; but he persevered and joyfully put his scanty earning into the medicine so much needed by the sick father.

"In some way it got into the Japanese papers, the neighbors were all touched by the devotion of the little blind boy which they said no one could see without tears and gradually the story came to the notice of the city officials, who sent a policemen to investigate the case. The result was that a few days ago an official messenger brought to the Blind School a sealed envelope, and when a very astonished little boy opened it, he found a letter of thanks and commendation from Governor Sufu himself and a small gift of money beside. The joy of the old father, now well again, and the little blind son was touching to see. It brought a wave of joy into every heart and made the Blind School a very happy place that morning."

I conclude this imperfect resume of the year's work along eleemosynary lines by endorsing Mr. Murphy's comment in his report on the subject to the Standing Committee of Cooperating Christian Missions in Japan: "Happily the craze for founding orphan asylums and other benevolent institutions has somewhat abated; and even the mismanaged and over-officered non-Christian institutions of the past are now in better shape than they were, and are conducted in a comparatively satisfactory manner. As for the institutions of benevolence that are Christian in character, missionaries and others could do no better than to give liberal support to those already established, and to decline resolutely to assist in founding any new ones." J. H. PETTEE.

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CHAPTER XIII.

THE JAPAN PEACE SOCIETY

In view of the prevalent belief that Japan is given over to militarism, the following report of the Japan Peace Society will be read with great interest by all who seek to promote harmony among nations. Appended to the Report will be found a forcible letter from Count Itagaki, formerly the President of the *Jiyūtō* or Liberal Party of Japan, and on of the original promoters of the movement which culminated in the present Imperial Constitution, under which the Japanese people enjoy a degree of not less than that of some of the most advanced countries of Europe.

There will also be found resolutions passed at meetings held in the large cities of Kyōto, Ōsaka, and Kōbe, and in view of the importance of this peace movement the names of the promoters of these meetings are printed beneath the resolutions. It would be difficult to procure lists of names carrying greater weight in those communities. They are certainly representative of a sentiment both wide and deep throughout Japan and with which the present ministry has full sympathy.

JAPAN PEACE SOCIETY

FIRST ANNUAL REPORT.

The following is the first annual report of the Japan Peace Society :—

ORIGIN OF THE PEACE MOVEMENT IN JAPAN :— Although for a half century there have been many forces at work to develop in Japan the ideas of

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international peace and co-operation, the organic expression of the peace movement is not yet a year old. Just as, following the Napoleonic Wars in Europe, and the War of 1812–14 in America, the modern peace movement had its origin in those countries, so following the late Russo-Japan War, there has developed in Japan a strong and hopeful peace sentiment, taking shape in the Japan Peace Society.

Those who were watching the signs of the times noted from November, 1905, a decided advance in the expression of peace sentiment on the part of private individuals and the Press. A prominent Japanese who spends all of his time in travelling and speaking in different parts of the Empire, was quick to note the tendency of the people to use their newly-obtained peace and quiet in the study of the cause of war and the means of preventing this calamity in the future.

Some of the forces which tended to bring this about were the following: The bitter experiences of the pain and loss of war, which are often felt with a thousand-fold more intensity than ever finds expression in words; the demands of business, and the earnest desire to develop Japan's international trade and commerce; the reflex influence of the great and rapidly developing world-wide peace movement; the influence of the International Law Association, the Interparliamentary Union, and the Hague Court, all of which command confidence and respect in the influential circles of Japan; the quiet and persistent work of the friends of peace, who during the War were preparing for an educational peace campaign when the opportune moment should come; the careful study of Inter-

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national Law by men of repute, and a growing desire on the part of influential judges and members of the Bar to see judicial methods applied in Arbitration Courts to the settlement of international disputes; a new conception of the mission of Japan as expressed by one of the leading dailies of Tōkyō, viz., to pass on from the period of receiving to the period of giving, in its relations with foreign countries; a sincere desire on the part of the officials and of the people as a whole to prove to the world that Japan really loves peace and that she will not fall behind the most progressive nations in the desire for international peace and in the expression of a cosmopolitan spirit.

BEGINNING OF THE JAPAN PEACE SOCIETY:— Early in March, 1906, a consultation of the friends of peace resulted in the preparation of the following expression of the growing convictions relative to the organisation of the scattered and largely unknown advocates of the cause: "Recognising the beauty of peace, believing in the practicability of arbitration in the settlement of industrial disputes and international differences, and desiring to see the principles of peace made known more widely, we the undersigned hereby express our desire to be present at the Council to be held at the Y.M.C.A. Hall, Kanda, Tōkyō, on March 4th, at 3 o'clock, for the purpose of considering the advisability of organising a national peace and arbitration society suited to the present needs of Japan."

As a result of personal interviews, in which the purpose, the spirit and the method of the world-wide peace movement were considered, thirty-five signatures were secured, representing the business

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and religious world, the College, the University, the Press, the Bar, and the Judiciary.

When the hour came for the meeting, about thirty of the above signers were present, and letters were received from others who were unavoidably detained. The officers for the day were :—Chairman, Dr. K. Ibuka. President of Meiji Gakuin ; Secretaries, Mr. K. Hirazawa and Mr. G. Bowles. After a thorough discussion of the situation, a committee was appointed to draft a Constitution and arrange for another meeting, which was held on April 14th.

On May 18th, 1906, the fifth anniversary of the opening of the Hague Court, the third meeting was held in the Y.M.C.A. Rooms. Addresses were delivered by Judge Watanabe on "Why I Love Peace" and by Dr. A. Oltmans on "The History of the Modern Peace Movement."

The Japan Peace Society was then formally organised by the adoption of the Constitution and election of the following Board of Directors :—Hon. S. Ebara. M.P., Hon. S. Nemoto, M.P., Judge Cho Watanabe, Bishop M. C. Harris, Dr. K. Ibuka, Pres. Y. Honda, Rev. D. Ebina, Dr. A. Oltmans, Prof. E. W. Clement, Dr. T. Watase, Messrs. K. Hirazawa, K. Kato, K. Yamamoto, and G. Bowles.

According to the provisions of the Constitution the Directors completed the organisation by the election of the following officers :—President, Hon. S. Ebara ; Recording Secretaries, Hon. S. Nemoto and Prof. E. W. Clement ; Treasurers, Dr. Oltmans and Dr. Watase; Corresponding Secretaries, Messrs. K. Hirazawa and G. Bowles. From a charter membership of seventy members, three Business Secretaries, and Committees on Membership,

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Literature and Lectures were chosen to take charge of the actual work of the Society.

LITERATURE.—The first work of the Japanese Peace Society was the translation and publication of "Christ of the Andes," the story of the erection of statue of Christ on a high mountain peak on the boundary between Argentine and Chile, as a Seal of the peaceable compact between the two nations. The Japanese name for this leaflet, "The Dawn of Peace," is prophetic of the future work of the Japan Peace Society, as well as of the world-wide peace movement.

The next pamphlet was Judge Watanabe's address "Why I Love Peace," in which he voices his love for peace: as a Christian, as a citizen of Japan, and as a representative of the legal profession.

In October there was published, in English and Japanese, a leaflet entitled "The Japan Peace Society and its Relations to the World-wide Peace Movement." This pamphlet sketches the rise of the modern peace movement and explains the origin, spirit, purpose, and methods of the Japan Peace Society and its relation to similar movements in other lands.

In the absence of an organ of its own, the Japan Peace Society has availed itself of the open columns of the secular and religious Press for the report of meetings and lectures and for the dissemination of information relating to peace and arbitration. The increased attention given by the Japanese Press to peace and its related themes is a cause for great encouragement. Law journals have given good surveys of the growth of International Law and the History of Arbitration. The great dailies have reported the meeting of the International Parlia-

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mentary Union and other peace movements; one influential local paper covered the first page of its New Year's issue with the splendid address of Mrs. Mead, one of the leading peace workers in America. The leading trade journal, the *Sun* (Taiyo), has lately published two strong peace articles by Dr. Anezaki of the Imperial University.

Much inspiration and help has come to the Japan Peace Society through the monthly visit to the influential homes of 250 copies of the *Advocate of Peace*, the organ of the American Peace Society, and one of the most influential peace journals in the world.

LECTURE MEETINGS.—The August lecture meeting at Karuizawa, the summer residence of some 600 foreigners, was the means of awakening a general interest in the cause of peace. Addresses were given by the Ven. Archdeacon Moule of China, Dr. A. Oltmans, Treas. of the Japan Peace Society, Mr. William T. Ellis of the *Philadelphia Press*, Mr. G. S. Phelps of the Kyōto Y.M.C.A. and Mr. G. Bowles, English Corresponding Secretary of the Japan Peace Society. Dr. Oltmans' address on the "Hague Arbitration Court" was afterwards published in the *Japan Mail*.

In September Mr. W. T. Ellis addressed a group of members of the Peace Society in Tōkyō. The address was an inspiring appeal to peace workers to utilise the Press, shape the ideals of the University students and send the best peace literature to the public men of Japan. This address was reproduced in the columns of the *Sun* and *Japan Times*.

The public opening meeting of the Japan Peace Society was held at the Y.M.C.A. Hall, Tōkyō, on November 24th, 1906. The speakers were: Hon.

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S. Ebara, M.P., President of the Japan Peace Society, Judge Chō Watanabe, Chief of the Tōkyō Court, Dr. S. Murakami of the Imperial University, and Dr. Toru Terao, Professor of International Law in the Imperial University. The diplomatic corps was represented by the U.S. Ambassador and the Dutch Minister. Letters of greeting were read from the Minister of Education, the Mayor of Tōkyō, the Governor of Tōkyō Fu and Count Ōkuma. This large and helpful meeting was a great encouragement to the friends of the cause. To the public it was a living example of the power and conquering sweep of the peace movement. The addresses were of a high order and the meeting being widely and favourably reported by the Press, the whole nation was brought into touch with the Society. Dr. Terao's masterly answer to the usual arguments in favor of war was printed in at least two magazines. It was given in full on the first pages of the *Mainichi Shimbun* ("Daily News.)

PEACE SUNDAY—The Directors of the Japan Peace Society set apart December 16th, 1906, as "Peace Sunday" and sent notices to all Christian congregations and Buddhist associations, encouraging them to observe the day by suitable lectures, sermons and addresses. Although no accurate reports have been received, word has come of helpful meetings in many parts of the Empire. The Japan Peace Society itself held a lecture meeting in Tōkyō. Addresses were given by Mr. K. Hirazawa of the Tōkyō Bar, Mr. N. Kato, Editor of the *Christian World*, Dr. T. Oyama of the *Mainichi Shimbun* and Miss C. Sturzenegger of Berne, Switzerland. This first observance of "Peace Sunday" in Japan was most encouraging. Some

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suggestions were received which will help to make the day more effective in the future.

RELATIONS WITH OTHER PEACE ORGANISATIONS.—From the beginning of the peace movement in Japan much help and encouragement have been received from the American Peace Society, whose Secretary, Dr. B. F. Trueblood, takes a deep personal interest in all of our work. He has lately expressed his appreciation of the Japan Peace Society in the following words: "I think your work, organised in the broad, liberal way it is, is about the most promising work I know of." The central representative organisation of all of the great peace societies, the International Peace Bureau at Berne, Switzerland, has been brought into touch with the Japan Peace Society, by the residence of one of its representatives, Miss Sturzenegger, who came to Japan during the late war to assist in the work of the Red Cross Society. She has become a member of the Japan Peace Society and is taking an active interest in its work. By means of correspondence and by the exchange of literature, the Japan Peace Society has come into touch with peace workers in England, Germany and Sweden.

CURRENT EVENTS.—The beginning of active participation in the consideration of current affairs was made by the Japan Peace Society at the time of the public opening meeting in November, when the following letter was sent to the American Peace Society, Boston, Mass:—"We have to-day held a large and successful opening meeting of the Japan Peace Society. We intend to labour earnestly for the cause of peace and we desire the co-operation of the American Peace Society. We express the

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hopes that the present problem of the Japanese school children in San Francisco may be settled according to the principles of peace. To this end we trust that your Society will use its influence."

It is a cause for rejoicing that, notwithstanding some intensity of local feeling in San Francisco, the great body of thinking people of both America and Japan have preserved commendable calmness and a desire to adjust differences according to the principles of peace and justice.

As to Russia, although there was a time during the negotiation of a commercial treaty, the most urgent questions have found a peaceable solution, making possible a closer union of the two peoples. Every peaceable adjustment of international difficulties is a great incentive to further effort along the same line, as it proves that what has been done can be done again.

The welcome given by the Japanese Press to the new French Ambassador was accompanied by earnest expressions of joy and hope relative to the growing friendship between France and Japan.

Although there are many vital international questions yet pending solution, there is ground for rejoicing that there is a manifest desire on the part of Japan to peaceably adjust all of her relations with other nations.

THE ESPERANTO SOCIETY OF JAPAN.—Although none of the leaders of the Japan Esperanto Society had been identified with the Peace Society, it was remarkable that at the public opening meeting of the Esperanto Society in October, one of the Secretaries, Dr. Kuroita, Professor of Literature in the Imperial University, Mr. T. Fujita, the newly-appointed Consul to Bombay, and others, spoke

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earnestly in favour of world-wide peace and brotherhood and expressed the belief that Esperanto was to be one of the important factors in helping to bring this about. The December issue of the *Japan Esperantisto* said: "We hope from our heart that the (Japan Peace) Society will increase in a healthful way and that it will labour for the peace of the world."

In this connection it may be noted that there has been formed an international Esperanto peace society, the monthly organ of which furnishes one of the best means of keeping all informed concerning the peace work of all lands. The Secretaries of the Wisbech (England) Peace Association writes: "The new language, Esperanto, brings us into touch with countries hitherto unapproachable."

THE WORLD-WIDE PEACE MOVEMENT.—Among the peace events of the year may be noted the following: Increase in the number of the societies in America, including the rapid growth and development of the Intercollegiate Peace Association; the formation of a National Council of the various peace societies of Great Britain; a remarkable movement in educational circles of different countries looking forward to more definite teaching of the principles of peace and arbitration in the public schools; the Conference of the Interparliamentary Union at London, with representatives of twenty-two parliaments, and the remarkable speech of Sir Henry Campbell-Bannerman on disarmament; the movement to bring the English and German speaking peoples more closely together; the progress of plans relative to the coming Hague Conference; the third International Conference of the American republics; the Conference of the International Law Association at Berlin under the presidency of Dr.

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Koch, Privy Councillor of Germany; and in September, the Fifteenth Universal Peace Congress at Milan, Italy.

THE OUTLOOK.—It is true that the spirit of militarism is still rife, as witnessed by the efforts to increase the military and naval equipments of most countries, and the late organisation, in England, of a National Defence Association. But none of these things weaken the faith and the eagerness of real peace workers, any more than the prevalence of cholera or smallpox decreases the zeal of the true physician. The facts previously given, with a volume of others that might be named, furnishes clear evidence that the best men in all civilised lands are more and more readjusting their thoughts and hopes, and what is most important, making their plans for peace rather than for war.

As to the Japan Peace Society in particular, the coming year ought to witness a great forward movement for the extension of the cause of peace. This will best be done by a wise and a constructive use of the Press and the lecture platform, followed up and preceded by personal interviews. The Society believes that Japan has a great mission in the world in connection with the promotion of peace and brotherhood. More and more, enlightened public sentiment is leading the great nations to vie with each other not only in the prevention of war, but also in the positive work of mutual helpfulness.

GILBERT BOWLES, *Secretary.*

THE CAUSES OF WAR.

To His Excellency, the President of the Hague Conference this, document is respectfully presented.

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As a citizen of a Far Eastern Empire, my thoughts are always concerned with the problem of international peace. The first World's Peace Conference was called by His Majesty, the Czar of Russia, in 1899, and now the summoning of the second Conference by the same Monarch is a cause for unspeakable joy and congratulation.

But if it be permitted to make suggestions to wise men for their further completion, I can not refrain from saying a few words relative to the coming Peace Conference.

If one desires to stop a stream of water, there is nothing better than to go back and stop the fountain. So the question arises, which is better, to remove the causes of international disputes, and thus do away with the woes of war, or after complications have arisen and hostilities have actually commenced, try to check the cruelties and barbarities of war?

Although the sovereigns and authorities of the great powers, with their scholars and leading men, are working hard for the promotion of peace, the number of international disputes does not lessen, and the people of all nations, fearing the outbreak of war, are never at ease. This is because the fountain of war is not stopped.

There are, I believe, three causes of war: 1. Taking possession of foreign land by force, for the purpose of territorial expansion; 2. refusing other nationalities the privileges of commerce; 3. the exclusion of other races. If we can remove these causes of war, even the most barbarous nations can not make war upon other countries. By means of mutual intercourse and trade, the inhabitants of the world may come into perpetual joy and happiness.

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Since the object of the founding of nations and the principle of mutual intercourse and trade are interdependent, a government opposed to the principle of mutual intercourse and trade is by no means founded upon right principles. And foreign invasion for forcible territorial expansion is born of absolutism and militarism. Since it is the common people who suffer most of the pain of war, war is in most cases, the enemy of the people. Therefore, in a country based upon liberality and equality, with provision for free decision of questions by public opinion, peace principles win; while in a country ruled by absolutism and militarism, where the rights and interests of the people are violated and no importance is attached to public opinion, territorial aggressiveness is always strong. The principles of peace and absolutism can not exist together. The principle of mutual intercourse does not accord with forcible invasion and land-grabbing. I am forced to say that the form of government which depends upon the will of one man, regardless of the peace and happiness of the common people, is most unsuitable to the promotion of international peace.

The same is true of commercial exclusion. This is the age of tariff wars among the powers. The building of high walls and the continual fighting present to our eyes a cruel and horrible sight. As a result of this struggle, men do not cease until they have monopolized the markets, trying always to expand their sphere of influence, and annexing other lands to their territory by military force. The proverb, "Commerce follows the flag", gives expression to this thought. The monopoly of markets results in raising the tariff rates and prohibiting

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other people from the privileges of trade, thus in the end destroying international peace. Therefore, if we desire at all to maintain international peace, a world's tariff conference should be opened prior to the International Peace Conference. It is necessary to remove the economic causes of war by allowing such a rate of tariff as is necessary for the protection of national industries, and yet not so unreasonable as to violate the principle of mutual intercourse and trade.

The race question is also a cause of war. Heaven looks upon mankind impartially and makes no distinction of races. So far as the law permits, Heaven gives to all men the right to go where they please and to reside in any place, having the green earth under their feet and the protecting heavens above. Because of this, people residing in uncivilized lands are protected by extraterritoriality, and in civilized lands, by the laws of the countries. Thus they can enjoy life and do their work unmolested. Disregarding this right of mankind, people are led on by racial ill-feeling, and so working upon the principle of a monopoly of interests, come to persecute and exclude immigrants, thus depriving them of their peace. This is entirely contrary to the principle of mutual intercourse and trade, and can not be permitted from the viewpoint of humanity. Therefore, if we wish to maintain peace by a treaty of the powers, we should endeavour by means of an international agreement to do away with the causes of war which arise from such unlawfulness as the exclusion of other races.

Thus far I have pointed out the causes of international war, and I believe that, unless these causes be removed we, can never realize international peace.

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Until international peace be realized, the powers are compelled to maintain their armaments even in time of peace, in order to be ready for any emergency. This armed peace increases the burden of the people, forcing them down into dust and ashes.

It is strange that I have not heard of many wise men trying to eradicate the causes of war in a concrete way. To try to settle international disputes after they have arisen, or, after the powers have encountered each other with iron and fire, fearing lest they fall into barbarity and cruelty, to prohibit the use of dum-dum bullets and other cruelties and to make regulations concerning land and sea battles, —that over-estimates the particular results, disregarding the great cause.

It goes without saying that the existence of these regulations is much better than nothing, but those who desire peace from the bottom of their hearts can never be satisfied with these things. The limitation of armaments, which is to come up at the coming Peace Conference, is very important. I can but hope that such a regulation will be adopted; but unless the powers radically do away with the causes of war, we can never expect the extinction of war. So long as war is allowed to exist, it is reasonable that the powers should try to keep up armaments, thus making preparation for war.

Then how shall we do away with the causes of war? The first thing is to summon a council of the powers, in order to endeavor to lead the absolute monarchies to adopt liberal, constitutional governments. As to the tariff question, open an international conference and try to equalize the tariff rates of different countries. As to the race question, also summon a conference of the powers and

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try to solve the question in an international way. This, to my mind, is the way to stop the fountain, and thus do away with all subsequent causes of war.

I have maintained these opinions for a long time and I wish now to present them to His Excellency, the President of the coming Peace Conference. Should even a small part of my suggestions be approved by your Excellency and the judicious members of the Conference, and thus contribute something to the cause of peace, I shall esteem it a great honour.

I should like to take advantage of this opportunity to express my sincere respects to the President of the Conference and to the members who are assembled in behalf of the noble cause of humanity.

TAISUKE ITAGAKI.

Tōkyō, May, 1907.

HAGUE DAY RESOLUTIONS IN JAPAN.

Note.—The following resolutions, received at the office of the Japan Peace Society, have been forwarded to the delegates to the Hague Conference for its consideration. It may be noted that there is no resolution from the Hague Day Meeting which was held in Tōkyō. As this meeting was held under the direct supervision of the Japan Peace Society, it was decided to send a cable directly to the Hague Conference.

RESOLUTION FROM KŌBE.

"Representing the citizens of Kōbe, we, the promoters of the meeting which was held on May 17, 1907, for the purpose of commemorating the opening of the first Hague Conference (May 18, 1899), wish to express our earnest desire that the

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Coming Peace Conference, which is to meet in June of this year, may be instrumental in promoting the cause of international justice and peace."

NAMES OF THE PROMOTERS OF THE ABOVE MEETING.

Y. Ota, Judge
S. Akita, Barrister
H. Tsumurā, Prof. in Higher Commercial School
K. Ashida, Prof. in Kwansei Gakuin
T. Kawashima, Editor Yushin Nippo
S. Kunikida, Editor Kōbe Shimbun
T. Namae, Interpreter in City Office

SUPPORTERS OF THE KŌBE MEETING.

I. Hattori, Governor
I. Tamaru, Chief Judge of Local Court.
T. Yamamoto, Chief Public Procurator
H. Minakami, Mayor
S. Yamamoto, M.P.
T. Mizushima, President of Kōbe Higher Commercial School.
I. Sakurai, Barrister
K. Kusaka, Barrister and Alderman
Y. Ota, Barrister and ex-Chairman of Kōbe City Council
T. Yatsui, Manager of Nippon Yusen Kwaisha (Kōbe Branch)
K. Kimura, Manager of Kōbe Branch of Mitsubishi Bank
T. Aoki, Manager of Kōbe Branch of Yokohama Specie Bank
T. Ono, Manager of Kōbe Branch of Mitsui Bank
Y. Kawasaki, Vice-President of Kawasaki Dock Yard

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S. Watanabe, Proprietor of Yushin Daily News.
Y. Yoshioka, President of Kwansei Gakuin (college)
T. Shinowara, President of Kōbe Higher Girls' School
J. Yamamoto, M.D.
T. Suzuki, President of Kōbe Government Hospital
G. Hayashi, Shinto Priest.
S. Kato, Prof. in Kōbe Commercial School
B. Ono, President of Kōbe Industrial School
Robert Young, Editor Japan Chronicle
A. W. Curtis, Editor Kōbe Herald
Frank Muller, Prof., Higher Commercial School
Hunter Sharp, U. S. Consul

RESOLUTION FROM ŌSAKA.

At a meeting of the citizens of the City of Ōsaka held in the Public Hall on May 18, 1907, for the purpose of commemorating the opening of the First Hague Conference in 1899, the following resolution was unanimously adopted:

"Recognizing that in the International Peace Conference at the Hague lies one of the hopes of the world's peace, therefore,

RESOLVED,—That we respectfully appeal to the delegates to the Second Hague Conference to exhaust every possible means for hastening the reign of international confidence, peace, safety and justice."

Signed, J. YAMASHITA, Chairman
N. KATO, Secretary

PROMOTERS OF THE ABOVE MEETING.

J. Yamashita, Mayor
K. Kikuchi, Ex-Governor

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K. Oyama, Director 34th Bank
S. Iwashita, Director Kitahama Bank
C. Machida, Director Yamaguchi Bank
K. Hoshino, Manager Daido Life Insurance Co.
J. Yamaoka, Manager Ōsaka S.S. Co.
K. Hori, Assistant Manager, Ōsaka Steamer-Ship Co.
T. Matsumura, Assist. Mayor
H. Yoshimura, „ „
K. Hino, Chairman, City Assembly
K. Otsuka, Manager Nankai R.R. Co.
R. Murayama, Proprietor Asahi Shimbun
H. Motoyama, Proprietor Mainichi Shimbun
K. Yamada, Proprietor Ōsaka Shimpo
K. Takami, Editor Jiji Shimbun
N. Kato, Editor Christian World
T. Ishibashi, Asahi Shimbun
T. Miyagawa, Pastor Ōsaka Church
T. Osada, „ Temma Church
K. Yoshioka, „ Kita Church
H. Fukui, President Higher Commercial School
Y. Yasunaga, President Higher Industrial School
K. Sajima, Professor in Higher Industrial School

RESOLUTION FROM KYŌTO.

At a meeting of the citizens of Kyōto, held in the City Hall, May 19, 1907, the following resolution was adopted with great unanimity and applause:

"Appreciating the valuable work of the Hague Conference in the promotion of the world's peace, therefore,

"RESOLVED,—That we respectfully petition the delegates to the coming Hague Conference to use

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every possible means for promoting the cause of international confidence, peace, and justice."

Signed, Y. HOTTA, Chairman
T. MAKINO, Secretary

PROMOTERS OF THE ABOVE MEETING.

K. Saigo, Mayor
Y. Hotta, Chairman City Assembly
M. Matsumoto, Prof. in Kyōto Imperial University
T. Makino, Pastor Shijo Church
S. Sonoda, President of the Buddhist University
Y. Nakamura, Ex-Member of Parliament
Z. Ozawa, Chairman Kyōto Fu Assembly
S. Oku, Member of Parliament
R. Saiki, M.D., President of Saiki Hospital

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PART SECOND

CHRISTIAN WORK

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CHAPTER I.

MEDICAL MISSION WORK.

Medical mission work in Japan is not carried on so extensively as it was years ago. Dr. Taylor, in his paper for the Conference of Protestant Missions in 1900, called attention to the fact that at first the missionary doctor's work was done largely by touring: that later touring was given up and hospitals were established. At present the hospital and its dispensary constitute the principal medium for medical mission work. While the above statement is true, some medical work is done in connection with house to house visitation, and some in schools, "homes", and orphanages. A vast amount of excellent work for the sick and wounded has also been done in the various government hospitals connected with the recent war. This work, as that done in the mission school for the blind, is not medical mission work, but only mission work availing itself of opportunities afforded by abnormal physical conditions, and consequently is not treated in this paper.

There is a difference of opinion as to whether or not the decrease in this kind of Christian effort has been wise. While many would agree in the statement that "medical mission work as an auxiliary of general missionary effort no longer occupies the important position that it once did," they would also emphasize the statement of another writer that "opportunities are waiting for the proper men, and if they come they are sure to be successful in mission work. We ought to have more of these men." Thus, Rev. A. D. Hail, D. D., writes, "I do not think

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that medical missions in Japan should have been so extensively abandoned."

Some who have been engaged in this work may return to it. Rev. D. W. Learned, D.D., says, "Now that Dr. Taylor is absent for furlough, we have no kind of medical work in our mission." Rev. G. W. Fulton writes, "Formerly Mrs. Porter practiced medicine in Kanazawa, and later in Kyoto somewhat, but she is now in America." Mr. J. Reifsnider writes, "We have a medical work going on in Kyoto, but at present the medical missionary is in America, soliciting aid for his new hospital. The Kyoto work is in charge of Dr. L. A. B. Street."

On the other hand, some who are now in the country, for one reason or another are not now practicing medicine as much as formerly. This is the case with Dr. Schwartz, who now gives his energies largely to direct evangelistic, work, Dr. Nina A. Stevens writes from Akita, "I practiced medicine before the treaty revision, and had from 40 to 60 patients daily, but now I cannot get my diploma *registered* because I am a *homeopathist*, so all the work in that line is done among foreigners during the summer and to missionaries in the interior." She adds, "I have a trained Japanese nurse who is doing good work in training nurses and in teaching the Bible." Mrs. Colborne writes from Hojo, on behalf of her husband, "Dr. Colborne had a serious illness last March [1906] and though he is steadily recovering, he is not yet able to write.....I ought to say at the outset that during our seven years of medical work in the Hokkaido, we have as much as possible confined it to the poorer classes for whom such relief is primarily intended; the Japanese medi-

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cal men are glad rather than otherwise to have the poor taken off their hands, and their own means of livelihood is not interfered with: there has been nothing but the most friendly relations and sympathy between us. We have found abundant scope for such work, numbers being utterly unable to pay the ordinary hospital fees, especially in cases of long illness. We have found suffering in their homes for lack of proper treatment, and not a few dying for lack of it. Our Hokkaido winters are exceptionally severe, but in order to get a ticket for the next morning's admittance to dispensary, there was for months together a crowd to be seen around the dispensary door at midnight. (We altered the hours to prevent this as soon as we heard of it, but it gives an idea of the boon the medical relief was to the poor people.) A box is put in the waiting-room in which all who can put something towards their medicine, and those who enter the hospital as in-patients pay what they can at the end of their stay. These latter have to bring with them their necessaries, nothing being provided but the room and treatment (that is, if their things are decently clean.) The only hindrances we can think of,—but this is rather insuperable,—is that there is a law now, or was until very lately, that no foreign doctor should henceforth practice amongst Japanese in Japan unless he obtained his M. D. degree *in the Japanese* language, I mean, passed his medical examinations out here. We have found it a great success, both as an evangelistic agency, and in saving the bodies of men. I put the former first, as it is the *raison d'etre* of our having medical mission work in Japan at all. I do not feel in a position to say anything as to the future of medical mission work in Japan,

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as this new law seems to put a stopper on it in future." *

(LAW No. 47. MAY 1, 1906.)

THE LAW RELATING TO THE PRACTICE OF MEDICINE.

Art. I. Any person who desires to practice medicine must have any of the following qualifications and also obtain a license from the Minister of Home Affairs.

1. Graduate of the College of Medicine in any of the Imperial Universities or of a medical school, government, public, or licensed by the Minister of Education.

2. Any person who has passed the examination for practicing medicine.

3. Any graduate of a foreign medical school or any possessor of a foreign license for practicing medicine who satisfies the provisions of the ordinances bearing on the subject.

In addition to various institutions for lepers, the following hospitals have been reported. The mission of the Episcopal Church, U.S.A., has hospitals in three important centers. In its North Tokyo Diocese is St. Luke's hospital under the care of R. B. Teusler, M.D. In the Kyoto Diocese is the one already referred to at Kyoto in charge of L.A.B. Street. M.D., and one in Osaka in charge of Henry Laning, M.D. The Seventh Day Adventists have their sanitarium at Kobe, with S.A. Lockwood, M. D., at its head. More or less in connection with the Woman's Society of the Methodist Episcopal church, U.S.A., is the hospital of Mrs. Mary A. Suganuma, M.D., in Nagasaki. The hospital of W. N. Whitney, M.D., though not in organic connection with the Society of Friends, is a missionary institution of which that Society is justly proud.

* In answer to an inquiry on this subject, his Excellency, Luke E. Wright, the American Ambassador, has kindly sent the following translation.

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Pressure of work has prevented most of those respectively in charge of these institutions from carrying out their good intentions and furnishing the writer of this sketch with the data repeatedly requested. He has personally visited some of the institutions, but was not successful in meeting the superintendent. Dr. Suganuma very kindly put herself to considerable inconvenience to give the following facts in regard to her own institution. She came to Japan in 1891 and opened her dispensary in Nagasaki in September, 1893. It was for many years the only place in that city where the poor could obtain medicine free. Recently, however, a dispensary in connection with the Prefectural Hospital there has been furnishing medicine without charge to the poor, who are also admitted for clinical cases. For several years she took in Japanese women and children, but since 1900, has been unable to do so, as the rooms have been needed by foreign ladies mostly from the Philippine Islands or China. A few exceptions to this rule have been made in mild mental diseases. For the year 1906 she reports 11409 prescriptions, and 302 visits. During the last five years she has made more than 2000 vaccinations.

Four leper hospitals have been reported. Two of these, one at Koyama near Gotemba and one at Biwasaki near Kumamoto, are carried on by the Roman Catholic mission. On behalf of the former, a pathetic printed appeal was circulated under date of Feb. 5, 1907, by Joseph Bertrand, Missionary Apostolique. Apart from a table of receipts and expenditures for the past year, it gives no statistics. According to that table, the receipts were a little less than 3500 *yen*, and the expenditures were nearly 800 *yen* in excess. No facts whatever have been

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secured about the Biwasaki institution. The leper hospital best known to the readers of the English press, and that has been especially brought to the notice of the Japanese Parliament, is the *Kumamoto Kwaishun Byōin.* It is associated in the minds of all with the well-known efforts of Miss Riddell, its Hon. Sec. In February of this year, she too sent forth a printed leaflet seeking financial assistance for the institution, both to meet current expenses and to establish an endowment fund. She says that "new wards are needed now and badly, the applications are so many and piteous, yet have sorrowfully to be refused. The present accommodation is so crowded that blind patients have been put into the infectious ward to make room for others whom it was absolutely impossible to turn away, trusting that meanwhile no serious cases demanding the use of the infectious ward will arise." One more hospital remains to be noticed. In regard to it we give the following details kindly furnished by Prof. Wyckoff.

The Meguro Leper Home (Ihaien) was established in 1894. Its total inmates from beginning number 159.

The expenses are mostly met by contributions from the Edinburgh Leper Mission; but lately there have been considerable gifts from local sources, both native and foreign.

The Superintendent is a Japanese, but the general management is under a mixed native foreign committee.

The four youngest inmates are taught daily Japanese reading, &c. One of the patients is a school teacher. Some are carpenters and do the work of repairs about the place. Others cultivate vegetables and flowers, and raise chickens, &c.

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Most of the women are able to sew, and do the sewing for the patients.

Prayers, with explanation of Scripture, are held in the chapel every morning, and evening prayers are held by the patients in their rooms. There are sermons or religious addresses every Sunday and Friday afternoon. A Sunday school every Sunday, a Saturday evening prayer meeting, and a special prayer and social meeting on the last Wednesday of each month.

Of those who have died at the Home, all have been professing Christians.

A few who entered before the disease was far advanced have later left in an improved condition, but so far as we know there have been no cures.

The present number of inmates is 53.

The *total* number of persons employed by the institution is *nine*.

It is impossible to tell what proportion of the patients have inherited the disease, as they will not give truthful answers. Probably more than half of them have had a leper parent, but that does not prove that they have inherited the leprosy. It is more probable that they have got it by contact.

To sum up what has been said, medical mission work in Japan is less extensive than it was some years ago. Its method has changed to a great extent from itinerary work to work in fixed centers. The class of people now reached is largely the poor and the leper. While there is difference of opinion as to the extent to which such work should be carried on in the future, it is the deep conviction of not a few that some medical mission work is well-nigh a necessity, and that as a work of mercy far more might be done than at present, with most

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excellent results from a moral and medical point of view, and without awakening the least antagonism on the part of that growing class of Japanese practitioners who well deserve the title of M. D.

Respectfully submitted,

ALBERT ARNOLD BENNETT.

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CHAPTER II.

THE SALVATION ARMY.

The chief event in connection with the Salvation Army during the present year has been the visit of General Booth, who arrived in Japan on April 16th and left on May 24th, after a tour and a series of meetings that have left a great mark on Japan.

General Booth in Japan.

The local papers in each place visited by General Booth have given very full reports of the various meetings and other events in connection with his visit to each place; but the visit has been one of considerable, or it might truly be said of historic, importance, so that a brief report of his Campaign in Japan may be of interest.

With regard to the visit of General Booth, the following, from the *Kuni-no-Hikari*, perhaps voices the general feeling:

"No other person in private life ever visited this country who was so enthusiastically received by the Japanese people as was General Booth. His public meetings everywhere were crowded to overflowing, and both the high and the lowly, the old and the young, seemed to vie with each other in doing him homage * * * It is perhaps true also that no other person, after so brief a stay here, ever left so lasting an impression on the nation for good as did the General."

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YOKOHAMA.

The General arrived in Yokohama on the 16th April. A reception was arranged at the Pier. Awaiting him were the Mayor, Mr. Mitsuhashi, representatives of the City, a Committee of gentlemen representing the Foreign Community, several Schools and other Societies, and a crowd numbering several thousands. On landing, he was introduced to the leading gentlemen present. The daughter of the Governor presented him with a beautiful bouquet. He then took his place in the specially decorated carriage with the Mayor, the Port Master and Mr. Sale, and proceeded to the Club Hotel. The carriage was preceded by Mr. Arima, the Governor of Yokohama Gaol, Mr. Okada, the Chief of Police, Mr. Sonda, M. P., Mr. Kondo, Chairman of Kanagawa Prefectural Council and other gentlemen, also the band, officers and soldiers of the Salvation Army. The Hotel was decorated and a public welcome was accorded him outside the Hotel. The Mayor gave a short address on behalf of the City, to which the General replied and the crowd shouted "*banzai*" at the conclusion of the address.

RECEPTION AT TOKYO.

The City and a Committee of gentlemen jointly arranged to bear the cost of special decorations at Shimbashi Station and the City Hall. A large green arch was therefore erected outside the Station and long lines of flags extended across the open space in front of the Station. Inside and outside the Station a great crowd of many thousands filled every available place. It was a wonderful and interesting sight to see this huge crowd waiting to welcome

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this veteran Christian warrior. On arrival, he was received by Mayor Ozaki, a number of noblemen, City Councillors and other gentlemen. After shaking hands with the chief persons present, he gave a brief address on the Station platform. The General then proceeded to his carriage and the great crowd shouted "*Banzai*" again and again, which was repeated by the crowd lining the roads through which the carriage passed to the Hotel.

The same evening the General met the representatives of the Tokyo newspapers and spoke to them for nearly an hour on the work of the Army and the purpose of his visit. Those present were also invited to ask questions,—which evoked a number of very interesting questions and replies. A full report of this gathering appeared in all the Tokyo papers.

The City Reception.

A joint welcome had been arranged at the City Assembly Hall by the City represented by the Governor, the Mayor and the City Council, and by the nobles, members of Parliament, merchants and others represented by Count Okuma, Baron Shibuzawa, Baron Kiyoura, Mr. Shimada, M. P., Mr. Ebara, M. P., Mr. Toyokawa and Mr. Nakano. In addition to these, there were present Field Marshal Marquis, now Prince, Oyama, Mr. Sakatani, Minister of Finance, and others representing every branch of the population of the Capital. The Governor presided. Count Okuma, the Mayor, Baron Shibuzawa gave addresses of welcome, to which the General made a suitable reply. The General was attended by the officers accompanying from England,—Coms. Nicol and Railton, Colonels Higgins and Lawley, and Brigadier Cox, also by Colonel

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Bullard who is in charge of the work in Japan, Brigadier Duce and Major Yamamuro. At the close of the Welcome, all partook of tea and a group photograph was taken of 150 of the chief representatives present.

Welcome Meeting.

The same evening a Welcome meeting was arranged in the Tokyoza, the most commodious theatre in Tokyo. The following is an extract from the report of this gathering from the *Jiji Shimpō*:

"The Welcome and Lecture Meeting was held in the Tokyoza last night at 7.30 under the auspices of the S. A. in Japan. It had been a cloudy day, and early in the evening it was threatening, but fortunately it did not rain much. In religious meetings in this land it is not customary to charge One *Yen* or Fifty *Sen* for admission, and in addition it was thought that the weather might prevent many from coming to the meeting. But all these fears were smashed when we saw the theatre crowded from top to bottom before the time announced for the meeting. The decorations were very simple and the platform was screened with theatre screens. Forms were arranged on the platform for the Press, Supporters and those connected with the S. A.

Promptly at the time announced, Mayor Ozaki led the way to the platform and introduced the General to the audience, on which they set up a very hearty applause and the General himself clapped his hands and seemed full of joy. After that, the people were asked to sing and were then led in prayer in a very solemn style. Then Mayor Ozaki gave a welcome address, after which the General spoke on the Past, Present and Future

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of the Salvation Army. Dr. Shimada, Editor of the *Mainichi Shimbun* and M. P., spoke, and the meeting, which was of the most enthusiastic character, concluded with the Benediction and shouts of "*Banzai.*"

Audience with H. I. M. The Emperor.

On Saturday, April 20th, the General was received in audience by His Imperial Majesty the Emperor. He was presented by the British Chargé d'Affairs, the Hon. C. H. Lowther, and as an act of special consideration, he was also allowed to be presented in his usual S. A. uniform. His Imperial Majesty was exceedingly gracious and expressed great sympathy with his objects and work.

Meeting at the City Poor House.

On the afternoon of the same day, by the invitation of the authorities of the institution, he addressed the inmates of the Tokyo Poor House. Besides the officials in charge, the Mayor and Mayoress and Baron Shibusawa were present. The adults and children who assembled to listen to the General were greatly impressed by his address.

Meeting of Government Officials and Philanthropists.

The following report of this gathering is from the *Mainichi Shimbun*:

"Under the auspices of Baron and Baroness Shibusawa and Kiyoura, a welcome meeting of the General was held at the villa of Baron Shibusawa at Asukayama. Principals and chief members of different philanthropic organizations and societies were present. The meeting took place in a

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spacious room of the Villa. The Baron expressed on behalf of all present a few words of welcome, through the interpretation of Dr. Ibuka. The General's speech gave a clear outlook of the Social work of the S. A., and everybody seemed to be much struck with his talk that was based on his long experience.

Meetings of Soldiers and Friends of the S. A.

The following brief report is from the *Jiji Shimpō:*

"The above named meeting was held at the Y.M. C.A. Hall at 7.30 p.m., 20th. The gallery and the ground floor were packed with men and women. At the beginning the congregation sang an S. A. song led by the Band, and after prayers from several persons, the General was received by the assembly most heartily. The General, with loving yet dignified eyes, poured into the congregation truths and after the address invited those who wished to receive pardon to come right to the front. Many responded to the invitation and the scene at the mercy seat was very beautiful, crowded with penitents, sobbing and crying. This revealed the true spirit of the Army."

Sunday of Salvation.

The General conducted great salvation meetings in the Tokyoza, Sunday afternoon and night. On each occasion the building was crowded. In each of the services, which was of an ordinary evangelistic character, the General preached a sermon occupying more than an hour. The great crowds were held throughout. There was an utter absence of moving about and talking which is usually so characteristic

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of services held in theatres. At the close of each service, an invitation was given to earnest seekers to come forward on to the stage. This invitation was promptly responded to with the result that 54 came forward in the afternoon and 72 at night. After being dealt with on the stage, all the seekers were taken into a Registration Room, where they signed Covenant Cards, and were given literature and their full names and addresses and other particulars taken with the object of following them up. These salvation meetings the General considered to be among the most blessed and profitable of the whole of his Campaign in Japan. These meetings more than any others accord with his inclination and purpose.

Lecture to Students.

The following report of this extraordinary meeting is from the *Hōchi Shimbun*. (Besides the great mass of Students, most of the leaders in educational circles in the capital were present.)

"The Theatre was literally packed full of thousands of people before the time and many hundreds who had tickets could not get in. And in addition to this, there were thousands who wanted to see the venerable old face of the General, and thus the place before the Theatre presented that night a scene of crowds, the like of which could seldom be seen. They shouted and shrieked, only to get in to see the General's figure, but in vain. Among the despairing crowd who were turned off were the Dutch Minister, Dr. Wadagaki, and Dr. Ibuka. In the building some corners seemed to be dangerous under the burden of too many people. But all went very well. And after the meeting was over and when

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the General faced the crowd that was standing outside the house all the time, the people enthusiastically cried out '*Banzai, Banzai*, General Booth.' The General, whose face was overflowing with joy and gratitude, stood up in his carriage, and in a most enthusiastic and pleasant manner said that he was sorry that the place was not large enough to hold all of them and that he kept them waiting there so long, but he would tell the Students of London, New York or Paris or wherever he might go, that the Students of Japan are so good and earnest and enthusiastic to welcome him."

Meeting For Christian Workers.

On the night of April 23rd a meeting by special invitation to Christian Workers was held in the large Hall of the Y. M. C. A. This meeting was under the auspices of eminent Christian workers including, Dr. Honda, Dr. Ibuka, Dr. Kozaki, Rev. Ebina, Rev. Uyemura, Mr. Taro Ando and Mrs. Yajima. The Hall was crowded. Most of the chief Christian workers in the City were present. Dr. Kozaki took the chair and introduced the General. Other representative speakers took part and the General gave an address specially suited to the occasion, which was enthusiastically received by those present.

Waseda University.

By special invitation, the General addressed a great mass meeting of 9,000 students under the presidency of Count Okuma at Waseda University. It was computed to be the greatest gathering of Students that had ever assembled at Waseda for a Lecture. The General spoke from the specially erected platform for over thirty minutes and the

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attention was so great that, though it was in the open air, the whole of that great mass could hear distinctly and were greatly impressed.

Maebashi.

This town was the first place visited after leaving Tokyo. The General was publicly received by the Mayor and Council. There were welcome arches erected and discharge of fireworks, and a great crowd estimated at 10,000 people received the General at the Station and lined the streets. The Akagikan was crowded with about 600 for a meeting of Soldiers and Friends and at night the Theatre was packed for a Lecture. Christians from all parts of the District gathered in to meet the General. Rev. Pedley and Rev. Hori did especially good service in the preparations for the visit. Both the meetings were seasons of great blessing.

Utsunomiya Stirred.

This is notoriously a hard place. Christian influence is not strong, but the place was thoroughly stirred by the visit of the General. There was a public reception by the Mayor and Council at the Station and 8,000 people received him with demonstrative enthusiasm. At night the Theatre was packed. The Mayor and others welcomed the General and all appeared to be greatly impressed by the General's message.

Sendai.

This northern City has already received a reputation for the warmth of its receptions of distinguished visitors. In connection with the visit of General Booth, it was resolved by the authorities

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to fully sustain that reputation, and it certainly succeeded in doing so, for at no place visited were the reception and meetings more enthusiastic.

Upon arriving at the City, he was received by the Mayor and City and *Ken* authorities and the Chief Officer of the Military Division and his Staff. The great open space outside the Station was packed with a cheering crowd of 25,000 people. The daughter of the General commanding the Division presented him with flowers. The Mayor gave an address of welcome on behalf of the City. The thousands of students and school children sang a welcome song that had been composed for the occasion and the huge crowd shouted "*Banzai*" again and again. It was a wonderful sight from the platform,—the sea of faces, the attention, the enthusiasm.

Sunday was devoted to a day of salvation. It was a wet day, but the Theatre was crowded afternoon and night, and 150 came forward as seekers.

On the following afternoon there was a City reception in the City Assembly Hall. The City authorities and the chief Military Officers and business men accorded the General a City welcome. In the Hall at the back of the platform a large cross was erected, surmounted by a crown, and from the arch outside to the entrance of the Hall, a distance of about 150 yards, cherry blossoms were strewn to make a path of flowers. The Mayor and others again eulogised the General who gave a very appropriate address.

At night the General lectured in the Theatre which was packed by a great and interested crowd. The Mayor, a marvel of enterprise and activity, again took part with other representatives. The

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crowd was demonstratively sympathetic and nothing could have exceeded the heartiness of the whole reception and meetings.

Yokohama Again Visited.

From Sendai the General journeyed to Yokohama. The first meeting was for the Foreign community in the Public Hall with the American Consul General, H. B. Miller, in the chair. It was a wet night, but a crowd of 300 evidenced the interest of the community in the General and his work. The General's Lecture on "The Lessons of my Life," stirred the assembly to frequent and hearty applause. Afterwards Mr. C. V. Sale moved a vote of thanks, which was seconded by Mr. F. M. Smith.

On the afternoon of the following day a meeting for Soldiers and Friends was conducted in the Union Church. This commodious aud fine edifice was packed. The crowd was deeply impressed and at the close 56 seekers came forward.

At night the General gave a Lecture in the Theatre, which was packed, large crowds being unable to gain admission. The Mayor, Mr. Mitsuhashi, and other representative speakers welcomed the General, who, then, during his lecture, which occupied an hour and a half, held the people literally spell-bound. At the close the crowd rose and gave him a great ovation.

Nagoya.

Following Yokohama was Nagoya, a city which has the reputation for being far from sympathetic with anything pertaining to Christianity. On this occasion the pottery City was not behind the other

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cities visited in the warmth of its reception of the General.

Great Welcome at Osaka.

Great preparation had been made for the General's reception at this the second City of the Empire. There were the usual decorations, arch, fireworks, &c. Here also a special platform had been erected outside the Station. On this the Mayor welcomed him on behalf of the City. The Governor and most of the leading men of the City were present and upwards of 10,000 people greeted the General upon his arrival. Schools, Temperance and other Societies with their banners gathered to do the General honour.

On the following day salvation meetings were conducted afternoon and evening in the great City Hall, the largest auditorium in the Empire. Immense crowds assembled to listen to the General and were greatly impressed, so that 291 came publicly forward as seekers.

Kyoto.

A very influential Committee had been formed at this City, who had made the most complete preparation for receiving the General. The Governor, Mayor, Council and the leading business men of the City received the General at the station and escorted him to the platform erected outside, where the Mayor welcomed him to the City and the crowd of about 10,000 people greeted him with the utmost enthusiasm.

The same night the General gave a lecture to students in the City Hall. Mr. Harada, the President of the Dōshisha, occupied the chair. The building

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was packed and the students were greatly moved by the General's address on his Life's Lessons. The following day at noon, before leaving for Kobe, he addressed the Students of the Dōshisha in the Chapel of that College. It was a most profitable gathering.

Kobe.

Upon arrival here, the General was received by the Governor and Mayor and City Officials, representatives of the foreign community and an immense crowd with the greatest cordiality and demonstration of regard. Baskets of flowers were presented and the most felicitous greetings by the Mayor and others were given.

The following day, two salvation meetings were held in the chief Theatre, which was crowded for each meeting. The General preached with great power, and 223 seekers came forward.

Okayama.

This City was not behind any of the others visited in the heartiness of its reception. At night there was a meeting for Soldiers and Friends in the Okayama Church, which was crowded. 123 came forward either for salvation or to reconsecrate themselves to God after the General's eloquent and powerful address. The following morning the General addressed the 1,200 children of the Orphanage and at night gave a lecture in the Theatre. The building was packed and a crowd was unable to gain admission. This was the last place to be visited but in no respect was it behind the other cities.

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Return Visit to Tokyo & Farewell.

The General then returned to the capital for a series of three days Officers' Councils, for which all the officers in Japan were assembled.

Sandwiched between the Council gatherings was a service for Chinese Students in the Hall of the Y. M.C.A. on Sunday morning. This was a large and successful meeting.

The final farewell was conducted in the Tokyoza on May 23rd. This great building was packed by a most representative and influential assembly. Various speakers took part and the General gave a farewell address.

On the following morning, the Mayor, Baron Shibusawa, Mr. Shimada and a large number of friends saw the General off from Shinbashi. At the the Pier at Yokohama a great crowd assembled, including the Mayor and other officials and gentlemen. The General gave a final address on the Pier before going out to the "Minnesota," in which he sailed for Seattle on his return to London.

Wayside Receptions.

No mention has hitherto been made of the wayside receptions. His journeys by rail were almost like a royal progress. At all the chief stations, the Mayor and City officials or other representative citizens and the leading Christians came to greet the General. He invariably addressed them as long as the wait at the station would permit. At some of the Stations the students or school children sang welcome songs and throughout there was remarkable manifestation of affectionate regard.

This is, of course, only a skeleton report or

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summary of the events of the General's visit. Each event occupied columns in the local press. This is therefore only a brief record of the salient features of the General's very remarkable and historic Campaign.

The present position of the Salvation Army in Japan is as follows :—

Corps	29
Outpost	12
Prison Gate Home	1
Rescue Homes	3
Cheap Lodging Houses	1
Student Boarding Houses	1
Kindergarten	1
Labour Bureau	1
N. & M. Homes	2
Servants Home	1
Cheap Food Depots	1
Training Home	1

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CHAPTER III.

The Young Men's Christian Associations, Japanese Chinese; Filipino Students; The Young Women's Christian Association.

The Young Men's Christian Association.

The past year has been marked by several noteworthy developments. First and foremost is the Conference of the World's Student Christian Federation, which was the focus of the year's efforts. The Conference furnished an impressive object lesson of the unity of the Christian brotherhood in all lands, of the world embracing program of militant Christianity, of the increasing hold of Christ upon educated men and women, and of the harmonious combination of reasonable faith with earnest evangelistic purpose. The national evangelistic movement among students grew out of the Conference and utilized its prestige. Altogether, 40 speakers from abroad and 30 Japanese participated. While this movement was necessarily of short duration, it brought the Christian message before tens of thousands of students and intelligent men in all parts of the Empire, breaking down barriers and winning new openings for Christian workers of every name. The direct, visible results in number of inquirers or decisions to become Christians were over 1,800, among whom were 250 Chinese. After the sifting of two months, a large proportion of these inquirers are seen to be entirely genuine. Over sixty of them have already received

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baptism, and many more are on probation. The Conference incidentally strengthened the consciousness of the Japanese and other Oriental Christians of their primary responsibility for the evangelization of their respective countries.

The visit of President Harada and Dr. Motoda to India last spring, under the auspices of the Association, made a deep impression in most of the University centers of India. Dr. Cuthbert Hall declared: "As one who followed in their footsteps, I can testify to the deep and beneficent impression that their life and words made upon the best thought of India." Indian Christian leaders have since repeatedly asked that other lecturers be sent at brief intervals. The chief contributions of the Japanese lecturers to the Indian Church appear to have been the awakening of a stronger desire for self-support and self-government and for the evangelization of India by Indians. At the same time, the lecturers avoided political discussion and paid due appreciation to the work and aims of the missionaries.

The largest single expansion in equipment has come in the direction of hostels for students. For some years the Association has been slowly increasing the number of hostels in various cities, but the general agitation on student morality last year led us to see that nothing but larger plans could begin to meet the situation. Accordingly, an appeal was sent to America and was personally seconded by President Honda and Mr. Helm at New York. Mr. Mott enthusiastically entered into the plan and was able to raise Y100, 000 for the purpose from friends and graduates of several leading American colleges. Half of this amount was designated for Tokyo; the other half will be distributed between ten other

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educational centers. Already one dormitory holding fifty students has been erected in Tokyo upon the site of the old prison at Christian Hill where Christian priests were confined in the seventeenth century.

The canvass for a lot for the Kyoto Association building, started a little over a year ago, has been successful, and a choice corner lot has been bought, upon which to place the Y50,000 building. The Nagasaki Association dedicated its Y30,000 building in May, 1906.

The work for soldiers in Manchuria has been continued at Port Arthur and Liaoyang. At Liaoyang the membership is equally divided between railway men and other residents, and soldiers. With the predominance of the South Manchurian Railway, it seems certain that railway men will continue to demand increasing attention. The railway guards in both Manchuria and Korea are scattered in several score of posts, so that the stationary work in two centers proved quite inadequate to touch them all. Accordingly, two secretaries, equipped with cinematograph, phonograph, stereopticon and Christian literature, have been set apart to visit the scattered garrisons. They have met with encouraging success everywhere, more than covering their expenses by exhibitions at the chief cities. The work for soldiers in Tokyo, together with that for Chinese students expanded so rapidly that an addition to the Tokyo building was required. For several months soldiers came by the hundred every Sunday, not only for the social privileges, baths, and barber shop, but for the Bible study and preaching, as a result of which a number have become very earnest inquirers. But on account of some officers prohibiting their men to attend, the work has for the time being shrunk very

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perceptibly. It is merely a question of time when a more liberal policy will open the gates again.

The statistics for the soldiers' department in Tokyo for the period July, 1906 to February, 1907, are as follows:—792 barber shop patrons; 320 baths (January only); 2,618 lunches served; 3,275 letters written; 205 English students (13 times); 605 Bible students; 3,380 at preaching and lectures; total visitors 10,905, an average of 389 a day.

The Japanese secretaryship has been noticeably strengthened by the addition of Mr. S. Niwa, formerly Principal of Doshisha and for fifteen years secretary of Tokyo Association, to the national force as secretary for evangelism and the increase of volunteers for the ministry, and of Mr. K. Sajima, a graduate of the science college of the Imperial University, and for six years professor of the Higher Technical College of Osaka, to be secretary of Osaka Association. Mr. Y. Yoshizaki resigned the secretaryship of Kyoto Association to become a professor in Kwansei Gakuin, being succeeded by a graduate of the Higher Normal College, Mr. Z. Ito. Mr. Kashiwai has continued his able editing of the "Kaitakusha" (Pioneer), which has become a leading Christian journal for young men. He will give increasing attention to Bible study and evangelistic literature for students. Associate National Secretary Helm has been transferred to Kobe, from which he will visit the west and southwest, as well as develop Kobe.

One of the most fruitful features of the city associations during the past year has been the evening schools. In Kyoto, Osaka and Yokohama particularly, the schools have been the means of leading over fifty men into the churches. Even larger

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success has attended the Bible classes taught in connection with the Association, especially by the foreign teachers of English. During the year 1905-1906 they reported fifty students baptized, apparently as the result of their efforts, and the present school year has been even more fruitful.

The Chinese Young Men's Christian Association in Tokyo.

The number of Chinese students in Tokyo has increased to 15,000 during the past year. Although we began regular work in April, 1906, the formal organization of the Association was effected only last January. There are now 110 members. The central department in Kanda was installed in a house especially erected for us by the Japanese Association, but it has proved inadequate, so that we have another branch near Waseda University. There are 650 students enrolled in the English evening classes. With the growth of the work we have had to increase the secretarial staff, until there are now four Chinese, two foreign, one Chinese volunteer pastor (released by one of the missions), four office secretaries, seven Chinese teachers and two foreign volunteer teachers.

The religious work has been steadily growing in power. There are now seven Bible classes, three English and four Chinese, with an enrollment of over 100. Two weekly evangelistic services are held and one prayer meeting, attended by thirty-five. Besides religious and English departments, we have popular lectures and literary and social meetings.

The students are much more ready than we had expected for the direct appeal of the Gospel. During the evangelistic campaign in April, 250 men,

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representing every province in China, signed cards expressing their desire to accept Christ or to study Christianity. Of these, thirty have already been baptized and nineteen others have applied for baptism. The great fruitfulness of the religious work has led to the organization of a Chinese Union Church, the first of its kind. It has a total membership of over fifty and will soon be cared for by a strong Chinese pastor from Tientsin.

The Centennial Conference at Shanghai endorsed the work most heartily. We quote extracts:

"Resolved that this Conference sends its cordial Christian greetings to the Chinese Union Church in Tokyo, and expresses deep interest in, and sympathy with, its members in thus publicly identifying themselves with the body of Christ in the world; that we pledge ourselves to remember them in earnest prayer that under conditions of serious temptations and danger they may keep themselves faithful to their solemn convenant in Christ.

"Resolved that we recommend that a few missionaries and Chinese workers should be temporarily loaned when possible to the Young Men's Christian Association as it may request assistance for work among the Chinese Students in Tokyo."

Rev. W. Harvey Grant, a missionary in China, recently spent two weeks investigating the work and wrote in part as follows: "I came persuaded through the testimony of others that a work rich in opportunity and of pressing importance was being done here. I am going away convinced by personal observation that in the present condition of affairs both in China and here the opportunity for leading many of China's most influential and cultured young men to know Jesus as their Saviour is unique in the

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history of Chinese missionary work. These 15,000 young men represent some of the best intellect in China and not a few of the them are members of some of her most influential families."

"In my fourteen years' missionary experience in China I have neither known nor heard of any missionary work among young men of similar social and intellectual status, gathered from so many different parts of the Empire, and a work which at the same time can be prosecuted under such favorable conditions. This may seem to some a very strong statement, but I believe in the light of facts it is the barest truth."

"It has exceedingly delighted me to see that the results of the work are being given permanent and tangible form here in the Chinese Church which is being organized."

The Work for Korean Students in Tokyo.

Based on Facts Furnished by Secretary Kim.

There are about 500 Korean students in Tokyo, of whom fifty are supported by the Korean government, ten by the Korean Imperial Household, six by the Seisho Gakuin of Tokyo, and 398 by their families and themselves. These students have formed themselves into six societies, for the purpose of rendering one another assistance in finding places to live, debating questions of mutual interest and studying the Japanese language. Three of these societies are establishing schools for their members. One of the great needs of these students is proper

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places to live, as 344 of them are living in ordinary boarding houses. We are very anxious to get funds to put up one or more hostels. Many of the young men are working hard and trying to lead moral lives in the face of severe temptation, to which not a few of them succumb.

When Secretary Kim first came, in November, 1906, there were only six Christian students, who had been won in Korea, but with such energy and faith did he work that before the end of January there was a permanent Bible class of more than fifty earnest believers; and now the fifty have increased to 120, as a result of the four evangelistic meetings held during the Federation Conference. The most imperative need of the work has been met temporarily by the lease of a building in Nishi Ogawa Machi, Kanda. But we need a larger and more permanent place. If we have a good hall, all the six societies will be glad to meet there and thus put themselves more or less under Christian influence.

There is every reason to expect that the number of students will increase. Students are much more impressionable here than in Korea, by evil as well as by good. They are subject to the same temptations as the Chinese students, but their case is aggravated by the fact that there is no sufficient supervision of any sort. In Korea they have been accustomed to live under the strictest surveillance, so that when they come to Tokyo, they feel like wild horses and tend to all sorts of excess.

If the religious work can be pressed as in the past, there is no reason why at least half of the students should not become Christians during their sojourn here. Upon returning, they are destined to occupy posts of responsibility in all parts of

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Korea and can be of incalculable help to the Church.

* * * * * *

Though not strictly belonging to the work of the Young Men's Christian Association, the following paragraphs written for *Gleanings*, the monthly organ of the Baptist Missions in Japan, are inserted here :—

"Lost in Tokyo," is something more than a fiction, and in these cases the maze of streets and lanes is least to blame. Some thirty Filipinos have been living in groups, at Shinjiku and near the Imperial University in Hongo, for months back without coming into direct contact with Christian influences. The same fact is true of thirty Indians who have for the most part lived a few blocks north of the first High School. Both groups have been more or less trained under Christian teachers at home. Some of them are without any religious faith, having given up the old and not yet having accepted the new ; but quite a number have kept their lives open to Christian teaching and are willing to study more along that line, while a few are most earnest Christians and hopeful leaders of their friends who look up to them and respect their convictions and good lives.

A letter from one of our workers in the Philippines was the means of bringing us into touch with one group, and now, for some twelve hours a week, they have access to the Academy classes, Bible study, and influences of a home. One of the leaders said, "We were lonesome, but did not know where to go, or what to do. We are so grateful for Christian interest."

A letter from a worker in Madras brought us in touch with the Indian students, and there are good

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prospects of a similar work among them. Some of them are anxious for Bible study, prayer, music, and good English reading, besides teaching in the Japanese language, and now all of these avenues of growth are open to them. These men, who have in some cases broken caste and left friends and the old faith forever behind them in order to get a special education so as to return to help India forward, confess to lonesomeness here, and utter lack of influences that inspire them to fulfil their purest ideals. If we are going to help these men, we must keep them near us. What *must* be done, *can* be done; but these days are precious beyond our knowledge.

Our Pleasant Sunday Afternoon is helping a few Indians, Chinese, Filipinos and such Japanese friends as they especially invite to forge the bonds of a more universal brotherhood, and to forget, in the discussions over the great truths of the Fourth Gospel and in the hymn-singing which follows, the fact that they are far from home and doubly lonely because of absent friends, and because the hope of national independence and glory seems, for them, so far in the future, if ever attainable.

FRED MERRIFIELD.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN.

Within the past two years what was known as the Promoting Committee of the Young Women's Christian Association has been changed into the National Committee and properly affiliated with the World's Committee of the Young Women's Christian Association. There are fourteen associations with an approximate membership of 700. Of these, five are general associations working among school girls in

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the following cities;—Tokyo, Yokohama, Hakodate, Tokushima, Kagoshima, and nine associations in the following schools;—Joshi Eigakujuku, (Miss Tsuda's school), Miss Bauernfeind's Dendo Gakko, Joshi Gakuin, (Collegiate Department), Ferris Seminary (Yokohama), Miyagi Jo Gakko (Sendai), Bishop Poole's School (Osaka), Wilmina Jo Gakko (Osaka), Doshisha Girls' school (Kyoto), Hiroshima Jo Gakko. In the general associations, Sho Gakko teachers and both teachers and students of the Koto and higher schools are enrolled in various classes, for the most part at the present time, Bible classes. Another feature of the work which the Tokyo Association has been seriously considering and has begun in a small way is the much mooted problem of Christian dormitories for girl students. More than a year ago a rented dormitory was opened in Koishikawa and at the close of the summer school term of 1907 the house was more than full with twenty-eight girls representing eight schools. As a commentary on the spirit among the girls, it may be sufficient to say that every girl who expects to return to Tokyo in the autumn has applied to re-enter the dormitory. Several girls have been baptised during the year, and a strong Christian spirit has been maintained, mainly through the influence of the matron and the Christian girls themselves. It is a matter of great thankfulness that money has been secured to erect several dormitories in Tokyo, and as soon as land can be secured, these dormitories are expected to be built.

The school associations are carrying on various departments of Christian work, and in some of the schools all the Christian work being carried on outside the actual school work itself, is under the

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direction of the association, thus unifying, as the teachers think, the different branches of work being done. In some of the schools all the social work as well is under the direction of the association, so that a large part of the responsibility for the students has been placed in the hands of the students themselves by means of the organisation. The special feature of the Joshi Eigakujuku has been Bible study, and when the school closed in July, more than one hundred non-Christian girls were enrolled in Bible classes under student leadership.

The permanent features of the National Committee's work are a magazine called the "Young Women of Japan" which has a comparatively small but growing circulation, and a Summer Conference, the second of which was held in July of the present year with an attendance of 165 girls representing twenty-eight schools and geographically from Nagasaki to Hakodate. It was significant that there were thirty-one non-Christians enrolled and that a special Bible class for these girls was arranged for under the direction of the Rev. Mr. Uemura. Already there have been some direct results in bringing girls to know Christ, and what is quite as important, in deepening the lives of many of the Christians and in helping them realise their responsibility for other students.

The National Committee with its headquarters in Tokyo has the direction of the policy of the National work and the question of the method of its present development. The committee is composed of both Japanese and foreign members, with the present Chairman, Miss Whitman of the American Baptist Mission. Among the Japanese members are Miss Ume Tsuda, Mrs. Kei Okami, Mrs. (Judge) Watanabe,

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Dr. Tomo Inouye, Miss Hama Hirano, Miss Sumi Miyagawa, Miss Michi Matsuda, and Miss Michi Kawai; while the foreign members are Miss West, Miss A, G. Lewis, Miss Sarah Ellis, Mrs. Galen M. Fisher, Miss Tristram, Miss L. Hamilton Mrs. V. W. Helm, Mrs. Phelps, Miss E. M. Soper, Miss N. B. Gaines, Miss L. Zurfluh, and Miss M. Brownlow. There are also two foreign honorary secretaries, Miss A. C. Macdonald and Miss Stella C. Fisher.

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CHAPTER IV.

TEMPERANCE.

The war with Russia focussed the attention of all the civilised nations of the world upon Japan and brought our nation and people so prominently to the front that our doings, both great and small, good and bad, are watched by outsiders with the keenest interest. Consequently, among the things in Japan which are attracting an interest among Western peoples now are the temperance movement and our attitude towards the drink problem; therefore, more particularly of late, we temperance workers have been solicited by those engaged in similar work in other countries for information concerning the progress of the temperance cause in Japan.

In attempting to furnish facts about the condition of temperance in our country, we are ashamed to be obliged to state that the temperance sentiment is still in a primitive condition, and temperance organisation, comparatively speaking, is yet in its infancy, although the first enterprise of the kind in Japan was launched more than thirty years ago. Notwithstanding the disadvantage under which we labor in attempting to give to Western friends an account of the temperance movement here, because of the backwardness of the work. we are constrained, for the good of the cause, to set forth such facts as perchance will be interesting or helpful to foreign inquirers.

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About the year 1875 a small temperance society was organised by Japanese Christians of the Kaigan Presbyterian Church in Yokohama. Though this society existed for a short time only, it is generally regarded as the pioneer temperance society in modern Japan, and was probably the first in the history of this country; for although as far back as above a thousand years ago the Japanese Emperors, through successive reigns, attempted to check the progress of the manufacture and use of sake, there is probably no record, previous to the year 1875, of an organised attempt on the part of the people to propagate temperance principles. After a few short years this historic society was disbanded because some of the members failed to keep their total abstinence pledge; but the temperance spirit which prompted the formation of the society did not die with the disbanded organisation; consequently, in 1886, a new society was formed in Yokohama from the smouldering embers of the former one. This latter organisation, known as the "Yokohama Temperance Society," has continued until the present day.

The total number of societies at this writing is about ninety. Some seventy of these are in Japan, four in Korea, six in Manchuria, six in Hawaii and five in America. The largest of these is the "Tokyo Temperance Society," and the oldest the "Yokohama Society." The newest and most active societies are in Manchuria, formed by the military, industrial (railway), and commercial communities of the new Japanese settlements in that territory.

The League was organised in 1898, composed of the few independent temperance organisations then existing in Japan. Several foreign co-workers assisted in the organisation of the League, most

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prominent among whom was Miss Clara Parrish (Mrs. Root), who was at that time temporarily residing in Japan as the representative of the World's W.T.C.U. The consummation of the organisation of the League and Miss Parrish's immediate departure from Japan occurred in the year above mentioned, in the month of October, and in order to show our appreciation of the valuable assistance generously rendered by her to the cause in general and more particularly in connection with the organisation of the Temperance League, the Annual Convention of the League has ever since been held in October—the second Friday and Saturday, as provided for by the Constitution—in memory of her work with us. The ninety affiliated societies now have about 8,000 active members, and, although the results may not seem large, we can say truthfully that what success has been achieved is in no small degree due to Miss Parrish's initial labors for the League.

The Annual Convention is usually held in Tokyo. Last year, however, it was held in Yokohama and this year it is to be held in Nagoya.

The League is maintained under a constitution of sixteen articles, which provide: (1) That all existing societies in Japan, whether composed of foreigners or Japanese, which make the signing of a total abstinence pledge a condition of membership shall be eligible to become affiliating societies of the League; (2) that the business of the League intervening between conventions shall be transacted by a Board of Control composed of fifteen members; (3) that each Affiliating Society shall be required to pay to the League an annual fee of ten sen per member; (4) that the wearing of the League's badge shall be obligatory; (5) that the League shall have an

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official organ, the *Kuni no Hikari*, which shall be published monthly.

Various Forms of Effort.

Grand Rally—In connection with each Annual Convention a rally is held in some public building of the city and in its vicinity the streets are paraded with banners, and short speeches are delivered as preliminaries to the larger meeting to be held in the public building. Also, where practicable, temperance addresses are delivered by members of the Convention, in a number of the churches some time during Convention Sunday.

Monthly Meetings—The affiliating societies are expected to hold meetings on stated days once each month for the transaction of business, and the delivery of lectures. Special efforts are made on such occasions to secure pledge signers and an increase of the membership.

Temperance Literature—Efforts are constantly put forth to secure a wide circulation of the *Kuni no Hikari*, and in addition large quantities of other temperance literature are sent out both for free distribution and for sale. The personal temperance talks and exhortations which appear from time to time in the *Kuni no Hikari* have proved very effective.

Temperance Evangelist—When the National League was formed, Rev. K. Miyama was appointed its official representative as temperance evangelist, which position he has occupied during the nine years of the League's existence. As lecturer he has traveled several times over the length and breadth of the empire, besides making journeys to Formosa, Korea, Manchuria, Hawaii, and the United States of

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America in the interests of the cause. Much of the success which has attended the numerous temperance movements inaugurated has been due to his untiring labors.

The influence of the League distinctly is Christian — Since most of the members of the affiliating societies are allied with Christianity, their meetings are usually held in the churches, for lack of other meeting places. In the opening and closing exercises hymns, Bible reading, prayer, and the benediction find place. In consequence, temperance work in Japan is universally regarded as being a part of the Christian religion. Therefore, those who come into the meetings must be friends of Christianity, or, at least, not opposed to it. Temperance work, therefore, in Japan, no small reinforcement to the propagation of the Gospel.

Present Condition—The general aspect of our societies presents an encouraging condition ; but this is especially true of those newer societies in Manchuria, Port Arthur, Dalny, Mukden, and Tetsurei. Many of the members are soldiers who had seen many object lessons of the evils of alcohol in the late war with Russia, such as persons residing peaceably at home could scarcely realise. Their martial spirit has helped them not only to achieve brilliant temperance victories abroad but, to stimulate, by example and precept, their fellow countrymen at home. We can safely say that none more keenly feel the evils of alcohol than do military men. T. ANDO.

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CHAPTER V.

CHRISTIAN ENDEAVOR, WORK FOR BOYS, THE SUNDAY SCHOOL ASSOCIATION OF JAPAN

Christian Endeavor.

This form of organised work for children and young people is adapting itself with increased success to conditions of church life and needs as found in Japan.

There are at present 105 adult and fifty-one junior societies in eleven different denominations, with a total registered membership of 3,823, twenty new societies having been organised during the year and a gain of 477 made in membership.

The fifteenth annual convention of the Japan Union held with Shiba Presbyterian church, Tokyo, in mid spring was the best of the series thus far. The *Japan Endeavor*, the organ of the society hitherto published in Okayama, has changed its name to *Kwas-sekai* (*World Endeavor*) and beginning with the May issue is edited by a board of five members and published in Tokyo. Rev. N. Tamura president of the Japan Christian Endeavor Union is editor-in-chief and Rev. A. T. Howard has charge of the English part, it being, like its predecessor, a bi-lingual magazine.

It aims to be helpful in home and school as well as church training of children and young people.

Secretary Sawaya left Yokohama June twelfth on the *Shinano Maru* to attend the twenty-third International Christian Endeavor Convention which was

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held in Seattle in July. Other delegates from Japan were Miss Sarah Ellis of Tokyo, Miss Y. Kajiro dean of San-Yo Girls' School, Okayama, and Evangelist B. Kida of Ibaraki prefecture. Endeavorers have been prominent the past few months in the revived attempt to put organised Sunday School work in Japan on a better basis and they will continue to unite with other Christian workers in this timely form of helpful ministry.

J. H. PETTEE.

WORK FOR BOYS.

Work for boys in order to be a success, must always be a series of experiments. Every boy and every group of boys is an unknown quantity, to be solved as such or let alone. This is the key to the successes and failures of work with boys. Previous experience, sympathy, and wide reading on the care of boys are valuable assets; but all plans founded on such previous knowledge, must, anywhere and especially in a new field like Japan, be merely tetative. Whatever of value may attach to my acconnt, will be as an illustration of this fact, and I am glad of a chance to emphasise it in this way.

The work, at the outset presented two principle difficulties.

The first grew out of the Japanese school system. That is so comprehensive that it touches the boy on every side. His plays, his work, his dress on the street and at home, his thoughts, and even his religion (to the extent of emphatically discouraging any religion) are approached by the schools. Therefore, to find a fresh point of contact (except on the religious side, where contact would be direct conflict)

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seemed impossible, and even to find a subject wherein to compete for his interest required careful study of the school.

The second difficulty was complex in its origin. The general conservative spirit of the town, and the anti-religious attitude of the schools, conspired with the past mismanagement of the Sunday schools to make the boys actively hostile to foreigners. They showed this by shouting insults at us on the street, by throwing stones on our lawn, by making a thoroughfare of our premises, and by wantomly injuring shrubs and flowers. Of course any one who knows boys would lay a good deal of this to thoughtless mischief. It was, however, too systematic to be wholly accounted for in that way. Unpleasant as it was, it was instructive. We saw the results of letting the boys misbehave for the sake of keeping their good will. The very boys who had been the most patronised and indulged at Sunday school, were the most energetic leaders in the hostile acts. The teachers, too, properly disgusted at the evil effects of such slack discipline, with which they naturally though erroneously connected us, warned the boys against us from the desk, or stood smiling by on the play-ground when the boys shouted after us.

This seeming obstacle proved, however to be the means of getting a start, for as is often the case, the work for boys in Tottori came from accident, almost. In this instance they were trespassers. By strategy a number of the little marauders were trapped in our yard. When they saw the gate securely shut behind them and me upon them, lusty boys in their teens though they were, they surprised me by bursting into vigorous boohoos appreciative of the fate they

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deserved. Unmoved by such misery, I kept them prisoners till a pause for breath gave me a chance to say that I would let them go only after they had stopped shouting and given me a polite hearing. Finally, convinced that I meant it, they listened to a homily on my own harmlessness and their unfairness in persecuting me. I said that I was willing to be their friend but that I must have my property respected.

That would probably have ended the matter, had not Providence stepped in and sent the postman with a huge American mail. Astonished at its quantity, they neglected to make good their escape while I was holding the gate open for the postman, and I had a chance to show them some of the pictures in the magazines, especially a picture of a new Japanese man of war. One picture created an appetite for more, but it was too hot and glaring in the sun, so with some hesitation they came up on the piazza. Before they were half satisfied, they had to be sent away so that I might get back to my interrupted work. They left however, with a warm invitation from us to come again and bring their friends. And they came. The next day and the day after they *poured* in. The numbers soon passed into the hundreds, and our yard was the scene of quarrels over precedence in entering. Or a gang of boys, breathless and sweating, would come late and complain that though they ran their best every day, there was always ahead of them a crowd of more fortunate boys from a nearer school or a down-stairs room, to get the show. They were reasonable, but sad, when they saw by the pile of foot-gear at the door, that a house the size of ours could hold no more.

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Mid such scenes of excitement, afternoon work was of course, out of the question. It seemed nevertheless as if we had no right, at least until we saw what was coming of it, to turn away those boys without as good a time as we could give them.

Moreover to favor some at the expense of others was not fair, so we began issuing tickets to the disappointed ones. This attempt at fairness as we heard afterwards, impressed them in our favor.

First and last, nearly every school-boy in town must have come to see us. It was evident that in our pictures and tales of America, we had hit upon one point of contact. But of course we could not go on forever giving all our afternoons to boys, so we decided to set aside one day on which alone we would receive them. About that time, too, we moved into a larger house, where we could accommodate as many as one hundred and twenty at a time, and thus (since the first novelty had waned and with it the numbers) we were usually able to receive all who came on the appointed day. Though we had spent our time on so many boys who came no more, the facts that we had a regular meeting attended occasionally by about one hundred and fifty different boys and regularly by a few, and that in place of constant discourtesy we now met only little grinning, bowing friends on the street, proved sufficient compensation.

We had always sung a good deal with the boys, but now that the same ones came oftener we began to train them. They found that we could make some of the tunes they sang at school sound better, and enjoyed it. Some went so far as to buy a cheap hymn-book, which had their favorite school tunes set to different words.

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When the attendance was small we read the Bible with them — long passages at a time with little comment except what they asked for — especially choosing the narrative portions. Once we read most of the book of Mark in a single afternoon. The boys who did that asked for a special hour to finish it. They and some others read in this way most of Genesis, Exodus, I and II Samuel, Daniel, the Gospels, and Acts. Neither they nor I pretended that this was in any way a religious exercise, but they certainly got good out of it, as I could show if I had the space.

When the numbers were small enough we played games. We sent to a specialist in America for out-door games, and imported in-door ones. When there were too many for games — and we went as high at times as one hundred and twenty — we entertained them with stories — usually not tales with morals, a novelty which the boys appreciated.

The interruptions which came from touring, sickness, and so forth, so nearly broke up the meetings that we drew the obvious moral: never postpone a meeting for boys if you can help it, and NEVER break a promise. That is a point of contact where you can have a monopoly.

The older boys left the common schools and went away to other schools or into business. Some never came to bid us good bye. This seemed discouraging, but years afterwards we would get word from them, from Korea, America, Tokyo, or nearer home.

But a little company held on. This faithful few we enlisted in making toys, scrap books and, especially, perforated sewing cards for the kindergarten. The finding of a definite service to render was an important step. It necessitated an organisation. It was

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safe at last to persuade them to organise, and I did so. Few rules, and those only when their need was felt, and but one or two officers for the same reason, — never have a sinecure office nor an organisation till you have an organism — and the club was formed and settled down to work. Every meeting was divided by rule into a period of work, a period of study (or story telling) and a period of play. Careful records were kept. Elections were frequent for practice in holding them and for rotation in service.

The name chosen, "Way-of-God-Brotherly-love Society," was significant (considering that no Christian had a hand in suggesting it) as indicative of a surprising change in the boys. In its cumbrous compromise form it was the unanimous choice of erstwhile rank little materialists. Till I had bought a good microscope for their use, they had believed in no god beyond the simple protoplasm cell of which they knew by hearsay. For the first time introduced to that famous collateral ancestor, Amoeba, they met him not as the All-Father, but as a mere servant of the Creator, who through him and his like had seen fit to make all the perfect (no matter how tiny forms of life, and even the life-giving corpuscles of their own blood. What was taught them in school was rather confirmed than contradicted, the difference being that what the teacher ignored; namely, the underlying spirit of God, was almost tacitly assumed till without either conscious acceptance or rejection it became a familiar idea.

About this time, the question was raised as to whether the teachers were averse to their joining the club. The answer was: "Teacher says 'Join!'"

That club is defunct now, but has left a prosperous successor in the Zion Society of sixty members. Of

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its other results I cannot for lack of space, speak further than to say that an occasional card in an almost forgotten name announces a conversion, or that a Bible reader of seven or eight years ago is after all this interval still getting his chief solace from the same book, or that another, not yet a professing Christian, has formed a Bible-class elsewhere. S. C. BARTLETT.

CLUB WORK FOR BOYS IN OKAYAMA.

The problem of keeping hold of boys who feel themselves to have outgrown the Sunday school has been at least partially solved in Okayama by the *Shonen Kurabu* (Boys' Club) organised about five years ago.

Sons of Christian parents, boys in the upper years of the higher primary and lower years of the middle school were growing restless in Sunday school, and our wise Superintendent with two or three friends helped them organise a Boys' Club, the *sine qua non* of membership being constant attendance at a Bible class in connection with the church Sunday school.

The Club has had two regular meetings each week, one at the church, an *enzetsu kwai* or addresses, with the Club members as both speakers and auditors, and one an English lesson taught by the wife of the resident missionary. These are varied by an occasional social, to which the Superintendent of the Sunday school and the Club teachers are invited as honorary members. Frequently school holidays and vacations are utilised by the members for a jolly tramp together over the mountains or down to the sea, or to some famous spot near by.

The membership now is about twenty, older ones

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have gone out into business or higher schools and new ones have come in to take their places. They are now divided into A and B classes. The A class, all middle school students have begun to help as teachers or secretaries in four of the city Sunday schools, having their own Bible lesson on Saturday evening with an evangelist as teacher, and attending the regular monthly union Sunday school teachers' meeting.

Two of the number have been baptised within this year and the *esprit de corps* is so strong that two boys have been expelled, "for conduct unworthy a Christian Boys' Club." They have proved themselves of valuable help in Sunday school entertainments, Christian Endeavor conventions Young Men's Christian Association meetings and other forms of church work, and their steady growth in attainments and character is delightful to see.

A similar organisation of thirty boys is found in connection with the slum work at Hanabatake in the southern part of the city. Note books and pencils attest their enthusiasm for the Sunday school lesson under their teacher, Miss Adams and a middle school student. They also have once a month a literary and social evening, the delight of their hearts, and for which they plan for days and weeks beforehand.

Give boys what they want and sympathy in the doing of it, and a Boys' Club gives large results for a minimum of time and labor. B. W. PETTEE.

THE SUNDAY-SCHOOL ASSOCIATION OF JAPAN.

The report of the executive committee, rendered at the last annual meeting of the Standing Committee in January (see Appendix) contained an extended reference to the subject of Sunday-school

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development, for which the above name has latterly come to stand. But since the date of that report the development has gone forward, and a few words should be added regarding its progress for this issue of the Christian Movement.

The interest in the visit of Mr. Frank L. Brown, the representative of the American Sunday-school Association, was wide-spread and gratifying. Prominent missionaries and Japanese pastors were associated with him in the tour he made throughout the greater part of the empire. Large meetings were held, and with the definite result, as evidence of the more than passing interest, that local Sunday-school Associations were formed in a considerable number of places. The narrative of the great good that had come to the Sunday-schools of the West, through association and the co-ordinating of their activities, was coupled with the realisation that the time had come for a like careful union of effort in Japan, and this the local associations set themselves to secure.

In May the first General Convention was held, over eighty representatives coming to Tokyo to attend it. The national organisation, for which provisional arrangements had been made, was then permanently effected, and the business of pushing the enterprise was entrusted to a body of officers, mostly Japanese, with a judge of the Tokyo Supreme Court at their head. The extent of influence that is anticipated for the Association may be seen from the fact that the Sandwich Islands, not to say Korea and Manchuria also, were included within the field of its intended operations. The whole number of sections, in each of which a local association was planned for, was made to reach as high as fifty, through a separation into two (there had been forty-

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nine before) Hokkaido (Yezo), a territory eventually sure to need that much division, and more.

An important part of the work of the Association at the outset, as well as afterwards, is the preparation of literature for Sunday-school use, and already this has been undertaken and its successful issue begun. For the time being the funds used are those provided, as formerly, by the missions, but the self-support of the work at an early date would seem to be assured, under the new and more favorable conditions that now attend it.

Another important beginning, made in connection with the May convention, was the assembling of a large number of children, on the concluding Sunday afternoon, in the hall of the Young Men's Christian Association, for services appropriate to such an occasion; and those who had the happiness to be present will not soon forget the inspiration of looking into such an array of young faces, twelve hundred and over, and hearing the splendid singing, and then realising that a hall quadruple the size could easily have been filled and with still many to spare, bona fide Sunday-school scholars all, and this in the city of Tokyo only. One is certainly justified in indulging in visions with such data to go upon.

Further, and in conclusion, the report has been received of the World Sunday-school Convention at Rome, which was in session shortly after this of the new Japan Association, and it gives pleasant assurance of the large place Japan has come to occupy in the thought of Sunday-school leaders throughout the world. The following is the message that was cabled from Rome to Tokyo in evidence of this regard: "The World's Sunday-school Convention, assembled in the old city of Rome, heartily con-

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gratulates the new Sunday-school Association of Young Japan. We look to you for leadership in the Sunday-school work of the Orient. We pray for your great success and spiritual power. We are one with you in the great purpose to win this generation for Christ." T. M. NACNAIR.

SUNDAY SCHOOL OF THE UNION (FOREIGN) CHURCH IN YOKOHAMA.

In connection with this statement of the Sunday School Association, the following paragraphs by the Superintendent of the Sunday School of the Union (Foreign) Church in Yokohama, Clarence Griffin, Esq., will be read with interest as showing the spirit of practical helpfulness for which it stands.

"Financially, the school is well situated, standing about where it stood this day last year, when we had *yen* 33.91 in our treasury, which to day contains *yen* 38,54, and this, after paying for our supplies for the current session, and making a reservation for some new seats for the junior department.

"As usual, when speaking of the finances of our Sunday School, I am tempted to become enthusiastic over the good "outside" work achieved by the little people, directly or indirectly. Listen to these items, which appear in our record for last year.

"Fed, clothed and educated two Japanese orphans during the entire year.

"Supplied a daily lunch for three months for fifteen starving school children in the famine districts.

"Provided New Year Feasts for the Blind, especially for those who through lack of money and food commenced 1907 in a starving condition.

"Contributed over 300 toys and presents for a

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Christmas Entertainment held for some of Yokohama's poorest Japanese children.

"Erected and donated 21 shelters for the jinrikisha-men of Yokohama.

"Supplied a New Year's gift, some new clothes, geta, etc., to a poor little hand-less Japanese maiden, and two orphans.

"Donated *Yen* 44.76 to the Home for Lepers in Tokyo, and *Yen* 38.76 to the Yokohama Christian Blind School.

"These are some of the "outside" financial blessings scattered by our Sunday School, by subscription, special donation, or Birthday Bank collection."

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CHAPTER VI.

CHRISTIAN EDUCATION.

Education as a Feature of Evangelistic Effort.

There have been two views regarding the part which education should play in the work of evangelisation in non-Christian lands; The first is that apart from such as *aims* to prepare men and women for a share in direct evangelistic work, Christian schools are to be regarded as a means of bringing a certain number of young people, under favorable conditions, within reach of the appeals of the Gospel. Those accepting this view would find the test of the value of the Christian school, not so much in its efficiency as an educational agency, as in its direct contribution to the membership of the Church. In other words the school is looked upon chiefly as a field for direct evangelistic effort.

A dozen years ago an inspector of missions said in the writer's hearing that a school had no claim upon the funds of a missionary society, excepting so far as it proved itself effective in securing converts to Christianity. This view has been and perhaps is still widely held; but, so far as the writer can judge, it is steadily giving way to a broader conception of the object of evangelistic work in non-Christian lands. It goes without saying that no thoughtful student of Christianity will ever put a low estimate upon individual conversions. If there is value in

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Christian truth sufficient to warrant propagating it at all, the acceptance of that truth by individuals is of supreme importance, However great the value of that truth to society, it gains that value through its hold upon the hearts and lives of individuals. Still the form of statement suggests, if it does not necessarily imply, something like a divorce between the religious and the secular life of men. Certainly, this view of Christian education has awakened opposition, and in some cases bitter hostility, on the part of many who would otherwise have shown themselves friends of Christian education. They have maintained that the instruction in Christian schools is superficial and fails to foster a genuine love of truth on the part of pupils and students.

This opposition, it is true, is largely due, not merely to a misunderstanding, of the intent of Christian teachers, but quite as much to an uncandid view of the results of Christian teaching; for the number of graduates of Christian institutions who have in Japan risen to responsible positions in the various departments of life, is out of all proportion to the total number of graduates, and is not less out of proportion to what we may call the Christian population. Among them there are not lacking men whose high scientific attainments have been recognised by appropriate honors from the educational authorities of Japan as well as from the most respected of Western universities.

The second view is that religious teaching and so-called secular education should go hand in hand; that both come within the sphere of Christian duty. Naturally, the degree of attention which a mission, or at a later stage a Christian church, should bestow

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upon secular education must depend upon the development of education in the country in which such mission or church is situated; but it should never be forgotten that there is a contribution which Christians as Christians are bound to make to the cause of education. The Christian, for example, has his characteristic theory of the universe, which not only controls his view of ethical responsibility, but is sure to exert a strong influence throughout the entire field of education.

This being the case, where the educational equipment of a country is insufficient, the maintenance of schools may become fully as important as the opening of preaching places. Where education is well advanced, the question will arise, How far is the instruction furnished in harmony with the Christian world view? If out of harmony, it will usually be found desirable to establish a certain number of schools of various grades which shall embody, as fully as possible, the best Christian ideals, and at the same time to surround such students of non-Christian schools, as may wish to avail themselves of such help, with healthful Christian influences, by means of hostels, Sunday schools, Bible classes, students clubs, or other expedients, which may supplement the instruction of purely secular institutions and thus keep freshly before the minds of the young people those inspiring thoughts which may be expected to foster a strong and vigorous Christian life.

The stronger emphasis which during recent years has been laid upon education by nearly all missionary societies is due, as has been already, intimated, to a broader conception of the bearing of Christianity upon human life and activity. Perhaps it might be

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fairer to say, a clearer rather than a broader conception, for there has never been a time when, in theory at least, Christians have not believed that Christianity deals with the whole man. Nevertheless, is it true that in the propagation of Christianity this ideal exerts to-day a larger influence upon the choice of methods than in other days. While the desire that the students in Christian institutions should personally accept Christ is not less strong, there is a growing recognition of the value of well-equipped schools with varied curricula maintained on Christian principles, as symbols of the breadth and comprehensiveness of the Christian ideals.

Christian Schools.

The statistics to be found in the Appendix include only such schools as are in very close relations with the churches or with missions, but they are incomplete, perhaps necessarily so; for the attempt to classify them by denominations and missions excludes a considerable number which are truly Christian schools; some evade the statistician because they are undenominational. Others which are under distinctly Christian auspices have escaped enumeration, simply because there has been no one responsible for reporting them. If all schools and kindergartens now existing which have grown up under the fostering care of what may be called the Kumi-ai system, for example, were included, the number reported as belonging to that system would be fully doubled, and the attendance would be increased by not less than fifty per cent. Much the same is probably true of the other large branches of the Church.

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Making a reasonable allowance for these unrecorded institutions, it seems justifiable to place the total number of Christian schools, using the term in a broad sense to include all which are controlled by Christian people, cannot be much, if any less than 250 nor the attendance less than 22,000.

What may be called the Christian population of Japan, including so-called adherents, must be nearly, if not quite 600,000—some would place the figures much higher,—indeed one of the ablest and most observant Christian pastors has stated that there are more than a million people in Japan who are regular readers of the New Testament, and are seeking to mould their lives by its teachings.

It is apparent then that the great bulk of the Christian population is dependent upon purely secular schools for the education of its children. Probably this, as it it would seem, unduly small proportion of Christian schools cannot be greatly increased. On the other hand it is by no means certain that it is desirable that it should be greatly increased; though most would agree that the number of Christian schools should for a time at least grow faster than the Christian population. The Christian ideal must be held up clearly before the community; but it is not desirable that the children and youth of Christian families should be removed altogether from contact with the outside world. Through the presence of Christian young people in non-Christian schools, the interaction between those schools and others under distinctly Christian control is doubtless increased and that to their mutual advantage. Possibly the growth of Christianity may be somewhat delayed by this policy, and the exposure of the young and

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immature Christians to the moral and religious perils which too often beset the attendants upon the large secular institutions is naturally the source of anxiety; but the Christian life at best is a battle with its necessary list of causalties, and this battle must be bravely faced.

While it is clear that the type of mind and character which a distinctly Christian school is suited to foster, is essential to the best interests of society, it is hardly less certain that there is much to be said for that other type which results from an education in the midst of the sterner conflicts of the large public and private schools.

PRIMARY SCHOOLS AND KINDERGARTENS

Christian schools in Japan embrace all grades from the kindergartens to the college. The fact that until recently public primary schools and kindergartens exacted tuition fees from all but the extremely poor, while these secured immunity only on somewhat trying conditions, early led to the establishment of a large number of mission schools for young children; but the principle of free public schools is now recognised, and already in most towns and cities of Japan fees have been abolished. Very soon all public schools below the middle grade will be entirely free. It is probable also that the tendency will be to abandon the primary school as a branch of missionary work.

Kindergartens, however, continue to find favor and some of the mission kindergartens have attracted much attention from non-Christian educators. Whether the number of those now under foreign control increases or not, there is every reason to believe that kindergartens under the care of trained

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Christian teachers and with a distinctly Christian atmosphere are bound to multiply from year to year.

There is no more attractive sight in Japan than a well conducted kindergarten, and there is no department of mission work which enlists to a larger degree the interest and cooperation of the neighborhood.

GIRLS' SCHOOLS.

What in mission circles are usually called girls' schools aim to take the place of the so-called high schools for girls of the national system, which are the counterpart of the middle schools for boys; that is, they take girls at a stage in their education corresponding very nearly with the eighth grade in the American school system and carry them, let us say, through the second or third year of the American high school course. A few have added higher courses with a view to occupying a place in Japan similar to that of the American colleges for women. One at least, Kobe College, offers a complete college course.

From the best of the "high schools for girls" graduates may pass into the Government High Normal School for Women or other special schools, or they may take examinations directly with the view of becoming teachers of English in the Government high schools for girls. At these examinations the competition is very keen and the standard high, but the graduates of Christian schools have acquitted themselves well.

There is a great demand for such schools, but the Government has been unable to meet it. There were in 1905 eighty-eight Government and eleven private high schools for girls in all Japan, with 1,540

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teachers, and 31,574 pupils. To these must be added the departments for women in sixty-six normal schools numbering 3,758 students, besides those attending a considerable number of industrial and other girls schools, which though having courses, more or less closely resembling the Government high schools for girls, do not come for various technical reasons within that category. Still when these figures are compared with the 257 middle schools for boys with their 104,551 pupils and the 12,620 young men in ordinary normal schools, and note the large variety of commercial and industrial schools for young men of corresponding grade, it will be seen that much still needs to be done for the education of young women.

The value of the work done even by the more humble of the girls' schools can hardly be overestimated and among them none make a more impressive showing than certain small and modest schools in country towns. The writer well remembers a visit which he paid to a small Christian girls' school in West Central Japan some years ago. It was supported solely by local subscriptions and was the fruit of the earnest work of a Christian woman who had died a few years before, but who was looked back upon as one of the great benefactors of the province. A monument to her memory was a conspicuous feature of the school grounds and on it her virtues were commemorated by an epitaph written by a distinguished member of the Imperial court.

No one familiar with life in Japan could look into the faces of those girls without recognising a new light in their eyes, the result of the wider outlook upon life which association with their teachers and with one another had given them.

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There are from the very nature of the case great difficulties in the way of providing a substitute for the home life of the girls who are separated from their families, while in attendance upon the public schools; but the difficulties are greater still in the case of the many private schools established largely, if not chiefly, for pecuniary profit.

Dormitories are usually provided and the educational officials must be accorded high praise for their efforts to care for the young women of the public schools, but a public dormitory cannot take the place of a home. The dormitories of some of the private schools are also most admirable and the matrons are selected with great wisdom, while the introduction of the cottage system has, in certain schools, helped to secure a most praiseworthy home-likeness. However, in very many cases the condition of private schools causes grave anxiety to all friends of education. A very large number of young women attend as day scholars, living sometimes with relatives and friends, but often in detached boarding houses and subjected to the temptations of city life.

Here lies one of the strongest arguments in favor of Christian schools under a management able to afford to the students the personal care of the teachers. Even though it be impossible to provide for all who need such care, a relatively small number of well-ordered boarding schools can do much to raise the standard and thus to relieve, at least, the evils of the present situation.

The Young Women's Christian Association, as Miss Macdonald tells us in another section of this manual, has entered heartily upon this work and has already opened one temporary hostel. Others will

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soon be established on a permanent basis. Japanese friends are contributing liberally towards this work and it is hoped that the movement will bear large fruit in the future.

Schools for Young Men.

The first missionaries to Japan found that classes for the study of English offered one of the best means of gaining access to the people. In those early days the number of girls and young women who came for instruction was relatively small, but young men came freely. It soon became necessary to systematise this work by the establishment of schools. Since most of the Protestant missionaries of those days were from the United States, it was natural that the American college should have been looked forward to as the goal toward which this educational activity should tend.

When young Neeshima returned to Japan in 1874, he held Amherst College before him as the ideal for Japan and proclaimed his purpose in season and out of season to build up the Doshisha on that general plan. All elementary work was regarded as simply preparatory. As time went on and the influence of German thought made itself felt in educational circles, nearly all the large Christian schools were brought into harmony with the more or less Germanised system adopted by the Department of Education.

This change was felt to be the more imperative, because of the fact that by establishing a middle school, corresponding with the earlier years of the German *gymnasium*, entrance could be gained into the national system; for it was, and still is, the policy of the Government to recognise as members

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of that system any private school, under suitable management, which will adopt without modification the curriculum of the Government schools of corresponding grade, providing, of course, the required standard be maintained.

Once admitted to the national system, graduates of such private schools were, and still are, allowed to enter the higher schools of the system on the same terms as the graduates of Government schools.

All students in these schools are accorded immunity from military service during their years of study, up to their twenty-eighth year. They are then permitted to enrol themselves as volunteers to serve for one year only, at their own charges.

These two privileges possessed by schools belonging to the national system, namely, connection with the higher schools and immunity for their students from conscription during the years of study, were sufficient to give them a very great advantage over outside institutions and tended to reduce very considerably the number of students attending the unrecognised private schools. Hence, as has been stated, nearly all the larger Christian schools sought and secured licenses as middle schools and thus joined the national system.

The effect of joining the national system was not altogether helpful. The emphasis upon the middle school with its attendant privileges brought into the Christian schools a large number of young boys who desired simply to use them as a stepping stone by which to reach higher, but non-Christian, institutions. Accordingly, the proportion of students who remained after graduation to continue their studies under their Christian instructors became much smaller, and the *esprit de corps* suffered in no small degree.

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Later on a regulation was issued to the effect that no religious exercises should be held, nor religious instruction given, in any schools belonging to the national system. Such exercises were looked upon as additions to the curriculum laid down for the schools of the system, which it was held was already too crowded. As a result, nearly all the Christian schools gave up their licenses and did their work as best they could outside of the system. As the number of conscripts each year was hardly more than a fifth of those who reached the age of military service, there were young men enough who were free from any anxiety about conscription to furnish a large constituency, still, the difficulty of securing entrance to higher schools on the part of those without a certificate of graduation from a licensed middle school was so great, that the students in Christian schools found themselves sadly hampered in their choice of a career.*

The situation became extremely critical; but January 25th, 1904 a regulation was issued to the effect that graduates of schools recognised by the Minister of Education as equal or superior to the Government middle schools should be eligible for entrance to the high schools of the national system. Under this regulation all the larger Christian Schools secured the desired recognition and with it the privilege of having their graduates admitted to the high schools on the same terms as students from

*The above has reference to the time when the term of service was three years. Now that the two year term has been adapted the ratio is not far from 120,000 to 435,000. The Japan Year Book estimates the number called out each year at 120,000. 435,000 was approximately the number of young men between 20 and 21 years of age December 31st, 1903.

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the national middle schools. Another regulation granted the students of such recognised schools immunity from conscription during their years of study.* Since these disabilities have been removed, the Christian schools have greatly prospered.

From the first the Christian schools looked forward to the establishment of departments of full college and even university grade. But the restrictions under which they labored for several years prior to 1904 produced no small discouragement. Recently, however, interest in these higher departments has been revived and already such departments have been established in the Doshisha, the Aoyama Gakuin, the Meiji Gakuin, and perhaps in some other institutions.

In the above mentioned institutions the theological departments are recognised as *Semmon Gakko*, that is, special schools, which are considered as preparing young men for professional life. They are ranked below the university and are classed with the Government high schools, or colleges. Great pressure is being brought upon the authorities of all these groups of schools to induce them to raise the theological departments to the university standard and there is reason to believe that this will be done in the near future.

Christian Universities

The question of establishing a Christian university has been much discussed. It is a most serious question. On the one side there are those who maintain that it is indispensable that the work of

* For the history of the efforts to secure the removal of these disabilities, see THE CHRISTIAN MOVEMENT for 1904 pp. 35-42.

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Christian education should culminate in one or more universities controlled by Christian men and dominated by the Christian world view. On the other side there are those who, while admitting that during the formative period of character, it may be well that boys and youths should be aided by the restraints and the inspiration which only Christians can furnish, are impressed with the evil incident to an undue prolongation of the period of segregation, and who at least question whether it would not be better for Christian students during the period of university life to take their places in the Imperial universities with other students.

However this may be, it seems probable at this writing that two or more Christian universities will be established, though it may be many years before any will arise which can rival the Imperial universities in the number and scope of its departments, though, in certain fields, such as literature, philosophy and law, it may not be impracticable to maintain an equally high standard. In theology, naturally, the Christian institutions should stand preëminent.

In this connection it should not be forgotten that even in the Imperial university of Tokyo a course of lectures on the development of Christian doctrine has been given during the past year by an eminent Roman Catholic layman and it is understood that a similar course is contemplated in the Imperial university of Kyoto during the coming year.

Plans are also laid for lectures on the Gospel of Mark from this autumn, at the Waseda University of which Count Okuma is President. Other lectures on Christian subjects are also in view.

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All this suggests the hope that some day a comprehensive scheme of coöperation may be arranged between the Imperial and private universities which shall include the prominent Christian institutions. It is too early to venture upon a prophecy as to how this cooperation may be effected, but already an informal exchange of instructors has in one or two cases been tried and apparently with success. If further experiments are also successful, it may be that they will indicate a way for more formal arrangements and a wider and more definitely recognised coöperation.

Certainly there is no form of benevolence which should prove more attractive to far-seeing men of wealth than that of judicious aid to Christian educational institutions in Japan, Korea, and China. Nothing could do more to allay that so-called racial prejudice which threatens to disturb the peace of the world in coming years. The spirit of New Japan is already closely allied to the spirit embodied in Western civilisation. If that alliance is to be made closer still, as God grant it may be, no bond can be stronger than that which is the outgrowth of Christian education. If in connection with the up-building of these Christian colleges and universities, a scheme providing fellowships in certain of the best universities of the West, for Japanese students, and at the universities of Japan for Western students, great gain might result.

Such scholarships for Western students may seem impracticable, because of the great difficulty of acquiring a sufficient knowledge of the Japanese language to enable such students to avail themselves of the advantages which the Japanese universities might otherwise offer.

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These difficulties might be largely overcome by the establishment in Tokyo of an Oriental institute, with a library and collections of various sorts arranged with a view to supplementing the libraries and collections of the Japanese universities. Such an institute could, without doubt, secure affiliation with the universities, art schools, etc. of Japan on terms which would be of great mutual benefit.

There is no other city in the world probably where Buddhism and Chinese philosophy could be so well studied as in Tokyo. There are men in that city who are steeped in such lore and at the same time, by long residence at Western seats of learning have become able, in large degree, to treat these subjects from the Western point of view. Already there is a certain number of foreign students of Japanese art always in Japan. Their work could by the aid of such an institute be systematised and made more valuable to them and to the world. It stands to reason also that a country which has risen to so high a pitch of civilisation as, Japan through long centuries of relative isolation, should have something to teach in the realm of sociology, ethnic psychology, etc., branches which have hitherto been studied by Western scholars, so far as their Oriental aspects are concerned, too much from the outside. In Japan they could be studied under the leadership of men who are themselves a part of the very system they would expound. The result would in the writer's judgment lead to a much less confident assertion of the radical difference between the East and the West than we are accustomed to hear in these days.

It may seem a far call from missions to such an Oriental institute, but after all, the greatest obstacle to missions in Oriental lands lies in that racial preju-

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dice which grows out of the narrow view of ethnic questions, which it would be the fundamental purpose of the institute to broaden out until it should be catholic enough to take in one of the greatest truths Christianity has to teach, namely, that all men everywhere are brothers in the one family of God.

The Tokyo School for Foreign Children.

The education of the children of foreign residents in Japan has from an early period received no small attention. Yokohama, since it has the largest foreign community, has had less difficulty in maintaining schools, especially of the primary and grammar grades, and some of these have been very successful. There have also been schools of higher grade both for boys and girls which have done excellent work, but the financial problem has caused much anxiety to those in charge and has led to frequent changes of administration; still the young people who have gone out from these successive schools have in their subsequent careers done credit to their Yokohama instructors.

In Kobe an excellent school for boys has been maintained for many years under the auspices of the Church of England's mission; but the schools for girls have had a somewhat precarious existence, though no doubt some, perhaps most, of them have done praiseworthy work.

In the other foreign communities the maintenance of suitable schools has been extremely difficult, though now and again under special circumstances a thoroughly good school has been kept up for a longer or shorter period. That of Miss McRae in

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Tokyo ten years and more ago and the cöoperative school in Kyōto in the eighties are conspicuous illustrations. Both were of a high order, but they owed their success, in the one case to an extraordinary personality, and in the other to an unusual combination of favoring circumstances.

In the autumn of 1903, under the auspices of a representative Committee "The Tokyo School for Foreign Children" was opened with Mrs. B. C. Haworth as Principal. The teaching was largely, almost exclusively, in the hands of those who had children in the school. Gradually, however, the school lost its cöoperative character and passed under the control of a permanent Board of Directors. In the four years of its history it has had no suitable home, but has been indebted to the hospitality of the Young Men's Christian Association, the American Episcopal and the Church Missionary Societies' missions and to the Union Church of Tokyo for temporary quarters.

Mrs. Haworth was obliged to return to the United States in the spring of 1906 and after a short interregnum, Professor W. A. de Haviland, was appointed Principal, but the pressure of other engagements compelled his resignation at the close of one year's service. Both he and Mrs. Haworth have placed the constituents of the School under great obligations.

Miss Niveling a lady of ripe experience has accepted the principalship and entered upon her duties this autumn. She is supported by a staff of experienced assistants and the Directors look forward with confidence to a prosperous year.

This enterprise has been beset with difficulties from the beginning, some of which still abide; but its

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friends believe that it has made a place for itself in the community and that it furnishes a good foundation upon which to build a first class secondary school. The plans of the Directors present a more complete scheme for primary and secondary education than has ever before been offered, excepting by the Morning Star School of Tokyo, under the care of the Roman Catholic Fathers.

From the beginning, grants in aid have been made by several mission boards, because of the bearing of the institution upon the question of missionary furloughs. These will, it is hoped, be continued, but they are insufficient to meet the deficiency in tuitions. There has been from the outset, more or less aid from local friends, but the need of an endowment is very pressing. There is an even greater need for a suitable school buildng, and for two cottages, at least, one for boys and one for girls, so that students from a distance may be provided for.

Without a permanent home, the very life of the School is precarious. Parents cannot have the assurance of its continued existence essential to basing their plans for themselves or their children upon it. Moreover, the possession of a conveniently arranged building with suitable equipment is a *sine qua non*, if modern methods of instruction are to be fully adopted.

An endowment is also a necessity if a permanent staff of teachers is to be secured. Without an endowment, adequate salaries cannot be paid, nor can suitable guarantees be given to candidates who may be found in America or Europe. Hitherto reliance has been of necessity placed upon persons who for more or less temporary reasons happened to be in Japan. Among these have been some

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admirable teachers, but the frequent changes which this policy has caused have been exceedingly detrimental to the best interests of the School.

It would seem that motives similar to those which have led to the buillding up of large secondary schools in the United States, notwithstanding the high standard maintained by the public schools, would operate even more strongly in the case of the American and European communities in the East, and be vigorously reinforced by the desire to see represented in those communities the best educational ideals of the West. The good name of the West is at stake.

The Japanese educational authorities would welcome the establishment of really first class schools for the children of foreign residents in Japan; because they believe they would react favorably upon the Japanese school system, provided, of course, they were conducted in a broad and generous spirit.

The large majority of the children of foreign residents in Japan must for many years to come look for their careers in the lands of the West. Though the foreign communities are destined to grow, they can absorb but a small part of the foreign children born in Japan and there are at present at least, insurmountable economic difficulties which must prevent such children from taking, unless in a few exceptional cases, a direct share in the life of the Japanese nation. The education needed is one which will prepare these young people to enter the colleges and universities, or the industrial and commercial life, of the ancestral lands, or at least to find in those lands their starting point for ventures such as brought their fathers to Japan.

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The climate of Japan is salubrious, certainly it is favorable to the health of children, and if the Tokyo School were well equipped with buildings, including well supervised cottages for boarding pupils, it would be resorted to by many children from Korea and China, and even more distant parts of the Far East. It is earnestly commended to the generous public spirit of all who appreciate the work done by the great endowed schools of the West. It occupies a field of the utmost importance and if well supported should strongly promote the cause of international good will and not less strongly the progress of the Christian movement in Japan.

REPORT OF THE TREASURER OF THE TOKYO FOR SCHOOL CHILDREN, JULY, 1, 1907.

Receipts.		Expenditures.	
Balance 1905-06,	Yen 34.08	Teachers,	6,812.00
Mission Boards,	1,002.01	Attendants,	193.65
Mrs. Howell,	19.59	Fuel and Light,	127.22
Tokyo Musical Society,	45.85	Books,	8.10
Concert,	126.20	Furniture,	34.00
Interest,	2.40	Supplies,	39.35
Tuitions,	6,405.76	Printing etc.,	36.70
Special Contribution	177.00	Postage and Stamps,	12.30
Deficit July 1907,	305.95	Repairs,	117.98
		Rent,	720.00
		Miscellaneous,	17.53
Total	*Yen* 8,118.83	Total	Yen 3,118.83

PROPOSED BUDGET FOR 1907–8.

Receipts.		Expenditures.	
Tuition (65 at Yen 30.)	Yen 585.000	Teachers'	5,500.00
		Deficit,	305.95
Mission Boards,	1,000.00	Rent	920.00
Miscellaneous,	500.00	Repairs,	275.00
		Janitor,	200.00
		Incidentals,	149.05
Total	*Yen* 7,350.00	Total	*Yen* 7,350.00

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CHAPTER VII.

THE JAPAN BIBLE LEAGUE.

More than a decade ago a movement was organised in England, called "The Bible League." The work of this organisation has been to conserve the historic faith of the Church in the divine origin, integrity, and supreme authority of the Bible. The British Bible League has offices at 186 Aldersgate St. London, E. C. The officers are: President, W. H. Seagram, Esq.; Treasurer, Lt. Col. Corry Smith; Hon. Secretary, Rev. W. Fuller Gooch; Organising Secretary, A. H. Carter, Esq. The British Bible League issues books and an annual.

In 1903 a similar movement in America resulted in the organization of a similar association, "The America Bible League," with offices at 26 Bible House, New York, U. S. A. The officers are: President, William Phillips Hall; Vice-President, Hon. Henry B. F. Macfarland; Treasurer, Rush Taggart, Esq.; Educational Secretary, Daniel S. Gregory, D. D., LL. D.; Executive Secretary, Oliver C. Morse, D. D.; with Directors, Executive Committee, and Education Committee. The American Bible League publishes "The Bible Student and Teacher" (monthly) and issues primers and books.

Branch Leagues have organized in Canada; Pittsburg; Pa., Chicago, Ill.; Los Angeles, Cal.; Minneapolis, Minn, St. Louis, Mo.; Louisville, Ky.; and Peoria, Ill.

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August 24, 1906 a meeting was called in the Auditorium at Karuizawa (Japan) by representative men of various missions in Japan. A constitution was adopted and the organisation of the Japan Bible League was perfected, with the following officers: President, Rev. J. D. Davis, D. D.; Vice-President, Rev. W. B. Langsdorff, Ph. D., Litt. D.; Secretary-Treasurer, Wm. J. Bishop. The Executive Committee appointed was as follows: Rev. A. Oltmans, D. D.; Rev. J. L. Dearing, D. D.; Rev. Joseph Cosand; F. Parrott Esq.; Rev. C. A. Borden, and Rev. A.B. Hutchinson, with the President and Secretary-Treasurer as members ex-officis. The Ex. Com. appointed two Sub-Committees: On Program, Rev. J.D. Davis, Rev. A.B. Hutchinson, Rev. A. Oltmans, and Wm J. Bishop; On Literature, Rev. Joseph Cosand, Rev. A. C.Borden, and Wm. J. Bishop.

The work of the Japan Bible League has gone on quietly during the year informing the missionary body of the objects and interests of the League, seeking to enlist as active members all missionaries whe approve the League work, and in laying plans for future active work.

One tract has been issued in Japanese, "Shito Shingaku no Fukkyo," being a translation of Dr. Charles Cuthbert Hall's Lecture III (delivered at Vanderbilt University, Nashville, Tenn., U. S. A.) published in his book, "The Universal Elements of the Christian Religion." The English title of this lecture is, "The Recovery of the Apostolic Theology."

The Japan Bible League held its first annual conference in the Auditorium, Karuizawa, August 28, 29, 1907.

The following excerpts, from an editorial by Dr.

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James M. Buckley in The Christian Advocate (New York), may be taken as a fair general statement, by an impartial observer, of the attitude of all the Bible Leagues with reference to the questions with which they are chiefly concerned. Dr. Buckley wrote his editorial after investigating the work of the American Bible League.

"The League.....was formed for the organised and aggressive defense of the Bible against attacks of the rationalistic and destructive school, whose joy seems greater in proportion to the number of weapons they can furnish to those who absolutely deny the supernatural origin and inspiration of the Scriptures. It places great emphasis upon the systematic promotion of better methods of Bible study and teaching, and aims to introduce everywhere and confirm where it already exists, the natural, constructive and cumulative method of studying the Bible. It is strictly undenominational.

"Some represent that the Bible League is at the extreme of blind unprogressive conservatism, but the League disavows this and we are authoritatively informed that it intends to act in harmony with the disavowal. The dictum of some, that each and every word in the Bible is as important as any other, that no inaccuracies or discrepancies of any kind are to be found in the manuscripts, that it is improper to apply to any book in the Bible any of the principles of reasonable criticism, and profane to make any investigations into the possibility of error in the ordinary conceptions of the time when particular books were written, or of the persons who wrote them, is not accepted by many, if any, members of the American Bible League. They believe that there is a widely diffused tendency to a reckless,

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irreverent, and unduly confident criticism. We are assured that the League contends against that with all its strength. It declines to admit that 'all scholars, agree with that stream of criticism, and that if one attempts to guide and, if necessary, restrain that tendency he is not 'scholarly.' It proposes to point out errors or exaggerations in its statements of results. It affirms that the presumption is in favor of an unbroken line of tradition, and that it should not be given up until unmistakable evidence makes it necessary. The spirit of competition for success in raising doubts, it distrusts, and believes in the union of reason and faith, rather than in their opposition."

The Japan Bible League aims at an extension of the work of the British Bible League and the American Bible League on the mission field.

WM. J. BISHOP,
Secretary, Japan Bible League.

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CHAPTER VIII.

RELIGIOUS PUBLICATIONS IN GENERAL

This report deals with periodicals, books and tracts published in the vernacular. In addition to these, a goodly number of publications in English have either been prepared in this country or imported into it during the past year. The influence of such upon the English reading student must not be forgotten in any endeavor to estimate the influence of religious literature as an evangelising agency.

Of the religious periodicals reported for 1906, one was published three times a year, two are bi-monthlies, thirty-four are monthlies, nine are semi-monthlies, five are weeklies, and three are reported as published "occasionally." There are doubtless others in regard to which the writer has no information. Some of those reported are distributed gratuitously, but most of them are sold. The annual subscription price in this latter case ranges from four *sen* to two *yen* seventy-five *sen*. Many of these are widely circulated and read, exercising an untold influence for good. For instance, *Glad Tidings*, which has been published now for thirty years, issues over three thousand copies semi-monthly, and *Little Tidings*—issued first in 1885 as a supplement to *Glad Tidings*, but as a separate publication since 1893—with nearly four thousand copies semi-monthly, is taken in every prefecture of Japan proper, Formosa, Korea, Manchuria, and Hawaii. To mention all the more or less denominational papers would occupy needless space, and to single out any might do in-

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justice to others equally worthy. Suffice it to say, that while the law of the survival of the fittest is causing perpetual changes from year to year in this class of publications, the religious periodicals of Japan are an ever increasing necessity and an ever growing power.

The report for books and tracts published during 1906 is even more deficient than that of periodicals. It is safe to say that while it is as complete as the writer could make it, it ought to be increased by at least twenty per cent. to properly represent the situation. Apart from the publications of the Committees of the Bible Societies and Tract Societies, there have been, according to the data furnished, approximately one hundred books put upon the market, these averaging about two hundred and fifty pages each. In some cases the edition has been large, but as this item is not generally reported it is impossible to give a trustworthy estimate for all, or to compute even approximately the total number of pages that issued from the press.

In addition to the Scriptures published by the Bible Societies, there has been a new edition of the New Testament which was prepared by Dr. Nathan Brown and revised by F. G. Harrington, and also a New Testament in English and Japanese arranged by Mr. Matsushima and published by the Nakagawa Book Store. The Union Hymn Book continues to have an unprecedented sale. The third edition of the solfa style and the third also of the hymn book without notes were published during the past year. The price of the former ranges from forty *sen* to two *yen* and of the latter from twelve to forty *sen* each. Many of the other books reported are not distinctly classified, nor can

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their classification be always determined from their titles. Of those whose character is either mentioned or evident we have approximately the following:—one catechism, one collection of sermons, one book each, on education, biography and church polity, three hymnals in addition to those already mentioned viz:—the sixth edition each of the Sei Kokwai's Hymns New and Old, of T. Mitami's Gospel Songs, and of B. F. Buxton's Songs of Salvation; four philosophical, five historical, seven devotional, nine exegetical, and sixteen doctrinal works. There have also been reported some thirty publications which, since they contain each only twenty-four pages or less, are considered as tracts, and are not here included in the list of books. Some of these tracts are having a large circulation. In one instance seventy thousand had already been published in the first quarter of this year 1907, but only ten thousand ought properly to be here reported—the number published in 1906. In another instance a list of tracts is followed by the words "Many editions of two-page tracts published during the year, about two million pages." All of this, it should be remembered, is in addition to the larger publications of the Tract and Book Society.

It seems scarcely necessary to give here a list of the names of religious books published during the past year. It is impossible, too, at least for one who has not examined them all, to make any statement as to comparative excellence. The few names here given are selected simply from the list of those having the largest number of pages. Heading such a list (but omitting the publications of the Bible Societies and Tract Society, of course), would be the English and Japanese Testament above mention-

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ed, with a thousand pages. Others having three hundred pages or more are, Biyo Kan Roku and Kwai Ko Roku, both by R. Tsunashima, the former containing four hundred and twenty-six pages, and the latter six hundred and twenty; The Story of the Old Testament by K. Nakamura, four hundred and eighty-six pages; Kirisuto Den by Kashiwai Sono, three hundred and twenty-two pages; Ruteru [Luther] Den by Murata Tsutomu, three hundred and twenty-eight pages: Kirusuto Kyō Sekai Kan translated by Tanaka Tatsu, four hundred and twenty six pages; Dr. Davis' Fundamental Principles of Theology, five hundred pages; Dr. Learned's commentary on Acts, five hundred and sixty-four pages; also his commentary on Romans, four hundred and twelve pages; Matai Den Kogi by Abe Seizo, four hundred and ten pages; Yohane Den Shokugi by Miyagawa Tsuneteru, three hundred and ninety-four pages; Fukuin Zukai by Murata Heisaburo, three hundred and three pages; Raikai no Myoshi by Miyagawa Tsuneteru, three hundred and five pages; The Complete Works of Holy Father Makary of Egypt translated by F. Horie, six hundred and twenty pages; Short Stories from Christian Church History Vol. II. translated by K. Owada, five hundred and six pages; Sir Robert Anderson's The Gospel and Its Ministry, three hundred and three pages; F. E. Middleton's Commentary on The Thirty-Nine Articles, three hundred and sixty-six pages; Bishop H. C. G. Moule's Outline of Christian Doctrine, three hundred and eighteen pages; Imitation of Christ by Thomas a Kempis, five hundred and twenty-six pages; Prayer Book (of the Nippon Sei Kōkwai), three hundred and ninety-five pages; Hymns New and Old by

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the Hymnal Committee of the same church, four hundred and seventeen pages; and Life of General Booth by Major Yamamuro, five hundred and sixty pages. In the above list the title is given in English wherever so reported. Some of these books been new, some have been often published before. In one instance, that of the Prayer Book, last year's issue was the thirteenth edition.

The more important books reported as in process of preparation* may be roughly classified as follows;—Commentaries on Job and Proverbs, by Yuasa Kishiro; on Isaiah, by Hino Musumi; on Matthew, by Schiller, and Dr. Broadus' Matthew by F. G. Harrington; on Romans, by Ashida Keiji; on I and II Corinthians, by Dr. Learned, on Galatians, by Miyagawa Misaku; on I and II John and on Revelation by Miyagawa Tsunetaro. Under this head might also be included Notes on Annotated Paragraph Bible, translated by Bishop Fyson, and Annotated New Testament, and Selections from New Testament Annotated, both edited by George P. Pierson. Perhaps here should be placed also the Homilies of St. John Chrysostom on The Psalms and on Isaiah, translated by T. Matsumoto. Dr. Correll is preparing a commentary on the Book of Common Prayer. Three doctrinal works are being translated by A. B. Hutchinson: one a Catechism, one (English) Church Teaching, and one Tale of the Atonement. The Harmony of the Gospels, by Stevens and Burton, and a Harmony of the Epistles, compiled by George P. Pierson, are also being prepared and among the historical and philosophical works in preparation are Church History, by Dr.

* Some of these had already been issued early in 1907.

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Learned; Latest History of Religion in Europe and America, by Nakamura Chonosuke; The Time of Jesus, by Martyn Sydel; Prof. Bousset's Das Wesen der Religion; a work on The Presence of God, by E. Usami. The Russian Mission are preparing, in addition to the Homilies of Chrysostom above mentioned, My Life in Christ, Vol. IV; The Servant of God; The Complete Works of St. Isaac of Syria, and The Sermons of St. John. The books reported as "devotional" and which will probably soon appear are:—Pres. Charles Cuthbert Hall's The Recovery of the Apostlic Theology; Dr. Dugan Clarke's Instruction to Christian Converts; six works by E. A. Kilbourne entitled Power of the Blood, Carnal Nature, Necessity of Sanctification, Humility, God's Gift to Men, and The Holy Ghost; Carradine's The Better Way; Prof. Steven's The Teaching of Jesus; Bishop Candler's Great Revivals and a Great Republic; (Horner's?) Experimental Christianity; and a book For the Afflicted by Akashi Shigetaro. The Salvation Army are issuing for the first time four books by Gen. Booth: Doctrines and Discipline, Addresses by the General, Articles by the General, and The Salvation Army at a Glance. They also propose the following reprints: Life of General Booth, The Gospel for Common People, Helps to Holiness, Orders and Regulations for Soldiers, Purity of Heart, and six tracts. The Y.M.C.A. are preparing a work under the title of Young Men and Religion. The Union Hymn Book Committee report that they have in press the third edition of their book with staff notation, and the first edition in the Roman letter. An Introduction to the Old and New Testaments by Makino Toraji; a Guide to Baptism by George P. Pierson; Taigan Fukuin [An

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Interview with the Gospel (?)] by Ōmiyo Suesada; a Gospel Chart by Murata Heizaburo; The Prayer of Miss Nami, a book for children by Kurahashi Sōzo, and some pictorial cards prepared by Miss Baucus complete the list of reported works in preparation. It may be added that some blanks have been returned with names of educational works not mentioned in this report, the reason being that their titles seem to exclude them from any list of "religious publications" properly so called.

In closing, the writer will venture the assertion that while religious reading is a potent factor in the advancement of any country, the present condition of Japan and its comparatively large number of intelligent readers make the immense importance of Christian literature here patent to every thoughtful observer.

ALBERT ARNOLD BENNETT.

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CHAPTER IX.

THE AMERICAN BIBLE SOCIETY IN JAPAN.

General Condition

The work of the Bible circulation during the past year has been particularly encouraging. More and more is there a real demand for the word of God, and a sincere desire to know what are its teachings. So general is this demand that in the principal towns the bookstores are keeping Bibles on sale because of the increasing number who wish to purchase.

Among the Soldiers

It is impossible to give more than a small part of the testimonials that are received as to the value of the work of Bible distribution among the men in the army and navy. One sergeant was given a Testament just as he was leaving for the front, and it was to him an unspeakable treasure. In frequent letters to his home he told of the joy and comfort that he found in reading it. He was afterward fatally wounded and when lying at the point of death in the field hospital, he was seen by a comrade to take from his pocket the precious volume, and with a look of infinite satisfaction read from it until strength was gone, and then, laying it aside, he passed quietly away to be with his Lord and Saviour.

The Bible in the Hospitals

Among the many sad victims of the war was one named Miki, who lost both his hands. In this

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helpless condition he was so unhappy and so distressed in mind that he thought it would be better to die. While lying in the hospital he heard from one of the missionaries about the Bible, and, becoming interested in what was read from it, he began to read it for himself. Then in his own words, "My sorrow departed like dew before the sun. I began to pray to God, and for Christ's sake he forgave my sins, and I found such peace as no man can know or tell; and my heart overflows continually with gratitude to Our Heavenly Father for all his mercies."

A soldier named Kobayashi writes to the Bible House that while in the hospital in Tokyo he received a copy of the New Testament in which he found such helpful teaching that his great desire now is to propagate the same among all his people.

A missionary in Tokyo writes, "The soldier of whom I wrote you as having read the Bible so many times has recently been baptised, and returned to his own province, resolved to work and pray until he has led all his family and neighbors to faith in God.

"One young soldier, still in the wards, has sent to our house as inquirers five different friends. Three of these have definitely resolved to be Christians. One has already brought another friend to study. A subordinate officer of the Reserves has gone back to the Bonin Islands hoping to lead his family to Christ.

"A card from a cadet says, 'It was hard to find that my illness put me back a whole year in my examination, and thus in the line of promotion; but I am far from regretting it. Had I not gone to the hospital I might never have studied the Bible, nor learned that faith in God which is now my greatest treasure.'

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"Another in similar circumstances says, 'I am not despairing, nor even disappointed. I believe the promise in Romans 8. 26. It was God's love which ordained my sickness, that through it I might know Him.

"Having the Bibles is that which makes hospital visiting of profit and avail.'"

Writing in acknowledgement of gifts of Scriptures for special work in the hospital another missionary says, "The Spirit of God has wrought a wonderful work in the hearts of the men,—using the Word of God to enlighten and to comfort. A volume of letters could scarcely tell of the many, many suffering ones who have been comforted in weary hours, and have had a new hope for this life and the 'Life everlasting'. So to the friends who have made this gift possible I send most hearty thanks, and the assurance that their gifts have been a great blessing.

Faithful unto Death

The following incidents have been furnished by one who has been actively engaged in ministering to the temporal and spiritual welfare of the sick and wounded soldiers.

"I recently visited the home of a Christian sergeant who died on the battle field. His grandparents and father are Christians and they begged for a little Testament like the one which I had given him on the day of his departure.

"He belonged to a company of cavalry which was quartered in the park near by. He came to say good bye to our teacher; and, by mistake, came into our yard. I was greatly pleased to see him; and when I found that he had no pocket Testament I gave him one, and asked him to carry another to his captain.

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"At first, he hesitated, 'Because,' he said, 'my captain dislikes the Christian teaching.' 'But, tell him I sent it, and ask him to read it'.

"From Hiroshima he sent letters telling of his surprise that the captain had gladly accepted the little Testament and promised to read it.

"Neither the captain nor the sergeant returned; but in a beautiful farm-house over in Chiba prefecture there is the happiest memory of the brave young son who gave his life for his country and was faithful unto death, witnessing always for Christ. His pocket Testament was his treasure, and was mentioned in many letters; hence the request for another to replace the one that did not come back".

"READ THE GOSPEL OF JOHN"

"'Where shall I begin to read?' was the query of a young Lieutenant in the hospital.

"As a student in the Higher Middle School he had thought he had no need of religion; but the experiences of the battle field had made him feel the need of something to satisfy the longings of his heart, and so he begged for a Testament.

"In answer to this question I suggested that he read the Gospel of John. He read it eagerly: then asked, 'What shall I read next?' My reply was the same, 'Read the Gospel of St. John.' Much that has not been clear in this first reading will be understood in a second reading. And so he read again the beautiful Gospel which John himself declared was written. 'That ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name.'

"And when the Lieutenant had finished the second reading, without a question he read it a *third time;*

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and for him all was settled, —he did believe ; and in his heart felt the new life given by God's own Spirit.

" He left the hospital a little more than a month before the ' Peace.' In that busy month of training soldiers,—men old enough to be his father, —many a time he comforted them in the little hour of resting. In his own home, on the half holidays, he later gathered the non-commissioned officers and told them all he was learning.

Even the treasure, —the little Testament, with hospital associations,—was given to his Captain with whom he spent several hours in some rough place of shelter while a violent storm passed over them. He simply wrote, ' Please send me another Testament. After two hours talk Captain—insisted on taking mine.'

" He was baptised in January of this year, and for another half year gave a faithful and constant witness for Christ. Then a sudden illness ; and on the very day on which he had left the hospital a year ago, he was called into the fullness of life in the Heavenly Home.

" The Gospel of John was his delight. He urged every one to read it ; and he himself constantly read it. His wife tells of his fondness for this Gospel, and she follows in his footsteps trying to lead others."

An Officer's Testimony

Among the famous men of the war is Lieut. Sakurai, whose account of the siege of Port Arthur won for him not only a national reputation but also an audience with the Emperor. In an address before a Sunday School he took from his pocket a copy of the New Testament and said, " This was given to me on the eve of the general attack at Port Arthur.

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Reflecting upon what were the possibilities before me I found that there was nothing like the Bible to give me comfort and joy. For this I thank God with all my heart."

Work at the Front

Mr. Fujii Naoki was a Secretary of the Y. M. C. A. at the front during the recent war, and had in his charge the distribution of Scriptures and tracts sent by the American Bible Society, and he gives the following account of his experiences.

"The Gospels were given to the soldiers after a brief address about God and Christ; and to only those who earnestly wished to have them, at the rate of about one copy for five, because of the insufficiency of the supply. Then they would say, after listening to what we had said, 'I have now such a good book, and my heart is at ease. I will read this thoroughly before I return'; and they would ask us how to find a place where they can learn it, or how much would it cost to hear more about God, and so forth. The surgeons and nurses were always eager to get Scriptures.

"On one occasion I heard a soldier in good health say;. I have now read the Bible and know the love of God. If I am to die in the tomorrow's battle I should be entirely at ease."

Pictures and Picture Albums

Mr. Fujii also says, "The pictures contributed by you were mostly given to the wounded officers and men in the worst cases;—Scriptures to those who can read and tracts to those who were passing by on the train.

"For the severely wounded soldiers nothing but

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pictures were of any avail, as they were not allowed to read, or to hear us talk for any length of time. For such men the picture albums were hung from the ceiling so that they could look at them without moving their bodies; and once in a while we turn the leaves so that they could look at new ones.

"One day we made a visit to a train and found only two men in a car. Both of them were apparently severely wounded. We asked them to stretch out their hands so that they might receive our gifts, but they would not do so. We were somewhat vexed at this, but then one of them said, '*We have only one hand between us two, and that one hand with only two fingers.* We therefore hung for them three pictures from the ceiling of the car and they were exceedingly glad. A very little gift under such circumstances makes a deep impression, and many were led to Christ by such means.

"Letters of thanks were received from several hospitals in the field, stating that on account of our visit and Scripture distribution the condition of the patients was much improved. A belief in the help of an unseen hand produced a very favorable result on the patients."

The Bible and a Christmas Entertainment

A grant of Scriptures was sent to the Secretary of the Y.M.C.A. now located at Port Arthur. They reached there just before Christmas, and he writes in acknowledgement, "When your kindness was reported to me there was great joy among the children, and on Christmas night their happiness was such that I could not help but leap for joy. Despite a heavy fall of snow, about three hundred persons were present at the Christmas entertainment, includ-

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ing a famous lt. colonel who expressed his real satisfaction. After the programme was finished the Gospels were distributed among the guests who received them with great joy; and some asked for more than one in order to give to their friends.

"About eighty of the highest officers and their families were present, and were evidently greatly pleased. The small Testaments with gilt edge were given to the officers; and Lt. Colonels. Togo and Akagawa said that nothing could be better, and thanked us repeatedly. For all this happiness we tender our earnest thanks.

Work of the Y. M. C. A. and the Bible

Since the close of the war many soldiers visit the rooms of the Y. M. C. A. in Tokyo, and a branch department has been opened at one of the barracks. In acknowledging the receipt of a grant of Scriptures Mr. C. V. Hibbard writes "We have now an average attendance at our services of about 500 soldiers. An increasing number are engaged in as regular Bible study as the conditions of life will permit. Some of the Testaments will be used for these Bible classes, but the greater part will be given to the men for permanent use.

"During the six days in the barracks they have a good deal of time, and very little amusement or reading matter. The Bibles are eagerly sought and widely read. It is impossible to form any adequate conception of the possibilities of these Bibles.

"We want to thank the contributors and congratulate them on their happy choice of a method of evangelism."

Mr. G. M. Fisher of the Y. M. C. A. also writes; "Our Army Department appreciates most highly the

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very generous grant of Gospels just received. They will gladden many hearts and homes. Some will find their way to North Manchuria and the fastnesses of Korean garrison posts."

The Japanese Secretary having the Army work in charge writes, "We received very gratefully the Scriptures which you kindly sent us in great numbers. Many new soldiers have entered the army, and it is our hope to create a friendly relation with them as soon as possible. We give a copy of a Gospel to every soldier who attends our Bible class. Thus we are endeavoring to make the best use of your gift."

A Result of General Distribution

Of the value of general distribution we have many examples. Rev. Mr. Aoki of Shikoku reports that in the course of a preaching tour he one day stopped at an inn and there saw a man reading a Bible. He asked how he had come to possess and to be interested in such a book. The man replied that he was a farmer and lived in a village about twenty miles away. There was no church or preacher in that place, but he had obtained a Bible, and as he read it he became greatly interested. Then he read it a second and a third time, and was thus led to see that he was a sinner, and Jesus Christ his Saviour. He began to pray the same prayer which Christ had taught His disciples, and thus became an earnest Christian. Since then he has been trying to bring his whole family to a like faith.

The change in his life attracted the attention of his friends and neighbors and the head man of the village urged him to abandon his belief; but his reply was, "I have read many books but have never

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read anywhere else of so great a person as Jesus Christ. Until you can point me to some one who is greater I shall cling to him. I beg of you also to study the Bible and get everlasting life."

Bible in the Prison

A criminal in prison writes: "Stubborn as I was, I was greatly moved by the Gospel and your guidance, and a new light has come into my heart. Until lately I was in the depth of sin, but had no fear. Now I fear it more than anything else; and I feel the necessity of a strong faith which will enable one to walk in the path of righteousness and make manifest the blessing of God.

"It was while groaning under sin that I came to understand the love of God, and I now thank Him for my trials, as it has been on account of them that I have been led to Him. Although my sins have been so great I have faith to believe that I shall overcome the evil one, and my faith is built upon the rock."

In Tokachi Prison are confined the criminals of the worst type. We have sold to the officers in charge during the past year many copies of Scriptures, as they find that the introduction of Christianity is the most effectual means of preserving discipline and true reform.

Among Chinese and Korean Students

There are reported to be in Japan 17,000* Chinese and 800 Korean students, and Christian work is being

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* At one time there probably was fully this number of Chinese students in Japan, but the present number is much less. See Appendix. The Editor.

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carried on among them with much encouragement. They afford a new and interesting field for the dissemination of the Holy Word.

The Chinese students represent a large part of their great country and there are great possibilities in this dissemination of Gospel truth.

Summary

The sales during the year 1906 have far surpassed any previous record. In the receipts from sales alone there is an increase of upwards of 4,000 *yen*, or $2.000. The receipts for the three Bible Societies for the year 1903 were 13,626 *yen*; for the past year the receipts of the American Bible Society alone were *yen* 13,844.

Total Circulation 1906

Bibles 7,766. Testaments 44,248. Parts 68,146. Total 119,960 volumes. We enter upon another year with joy and gratitude for the many mercies and blessings which have so far attended our labors.

H. Loomis.

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CHAPTER X.

THE BRITISH BIBLE SOCIETIES*

FOR 1906

REVIEW OF THE YEAR

Unwavering faith in the Master is a daily requirement in labor such as ours,—for to the sower of the seed of God's Word is not often accorded the privilege of witnessing the harvest. If increase of work is any criterion by which success of effort may be guaged, then we may be entitled to feel that our labor is not in vain.

SCRIPTURES PRINTED:—220,500 COPIES.

Bibles.	Testaments.	Portions	Total.
6,000	25,000	189,500	220,500

SCRIPTURES ISSUED:—209,836 COPIES.

Issues for 1906 are lower than corresponding totals for the previous year,—owing to the unusually heavy demands made upon us in 1905 for Scriptures for military hospital work. During the year under review, there were sent out to our own workers, to missionaries, and to book-sellers, 206,953 copies; to other agencies and home societies, 2,883; making a total of 209,836 copies. This shows a true increase when compared with 102,532, the total of the two British Societies in 1903 for all Japan.

CIRCULATION:—173,571 COPIES.

Under the previous two headings, departmental

* The work of the British and Foreign Bible Society and that of the National Bible Society of Scotland are combined under a single agency. THE EDITOR.

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returns are shown for comparison and statistical purposes. Of deeper interest and of greater importance is an account of totals which shows the measure of the work whereby the books reach the hands of the people.

Circulation by Sales and Free Grants:

	Bibles.	Testaments.	Portions.	Total.
Sales,	4,921	49,236	98,286	152,443
Free Grants,	13	2,652	18,463	21,128
Total Circ.,	4,934	51,888	116,749	173,571

Comparison with 1905 totals shows an increase of 576 Bibles, 8,138 Testaments; and a decrease of 122,303 portions. One cause for such a large decrease in portions in 1906 will be seen at a glance by noting the extent of circulation by free grants and by sales for free distribution by missionaries and others in the two years.

Circulation of Portions by	Free Grants,	Sales for Free Distribution.
1905.....	82,503	80,539
1906.....	18,463	28,303

Scripture portions, circulated on an extended scale in the military hospitals in 1905, were called for in reduced numbers in 1906; though work there is being carried on even yet. Many hospitals are empty; but there are many hundreds of soldiers under medical care to-day.

A further cause of the decrease in the circulation of portions is the popularity of the five *sen* Testament. A whole Testament for five farthings,—who would be without it? For a book containing so much more reading matter proportionately, people much prefer paying five *sen* rather than one for a single Gospel. Reports to this effect reach us from

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all quarters. Unfortunately, the Testament costs us seven *sen*. A Gospel is published at just a fraction above one *sen*.

The free grants were for hospitals, Y.M.C.A. work, emigrants, discharged prisoners, for garrisons in Formosa and Port Arthur, and for Captain Bickel's work among the islands of the Inland Sea.

COLPORTAGE:—SALES, 94,930 COPIES.

Sales by Colporteurs:

	Bibles.	Testaments.	Portions.	Total.
1905.....	2,007	18,430	26,194	46,631
1906.....	3,074	31,020	60,836	94,930

Sales by colportage in 1906 are the highest of which I have any record in the history of Bible Societies' work in Japan. More than 62 per cent. of the Agency's total sales for the year have been effected by this department. Sixty-eight men have served and twenty-seven have worked continuously throughout the year.

During 1906, we have, by general work and by two special efforts, endeavored to increase the circulation by means of the time-honored method of colportage. Workers in the ranks in Japan and those in distant lands, who by prayer and practical sympathy uphold our hands and share their means with the many who do not know the way of salvation, will be interested to learn of the efforts put forth.

In the early months of the year, we opened work at an industrial exhibition at Saga, in Kyushu. It continued for fifty days. Mr. Lawrence and Mr. Smith, with a full supply of Scriptures, commenced selling in a lightly-constructed building at the exit gates of the exhibition. Good sales were effected.

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The opportunity was also used for training young men in methods of colportage, and for stimulating others already engaged in the work. Many persons attending the exposition were illiterate and came from country districts. Scriptures were purchased to be taken home as gifts to friends. The Bible workers canvassed the town of Saga and in one day disposed of over one hundred and twenty copies. Near the exhibition, a large festival was held for several nights. The first night, the streets were thronged with people. By lantern light, the Scriptures were sold and the whole stock of the evening disappeared in less than half an hour. In the adjoining town of Ogi, at this time, every house was visited and close upon two hundred copies were sold in one day.

The Conference of Colporteurs which took place in the Bible House in March afforded encouragement and stimulus. One of its results merits special mention. Concentration of workers was advocated as a means of increasing our output. Discussion resulted in the formation of a plan of making an organised attempt to visit every house in Ōsaka. The last census returns show in 1905 a population of 1,069,458 inhabitants occupying 244,465 houses,—an average of 4.37 residents to each house. The colporteurs who worked there continuously from March to the end of December varied in number from two to ten. Their average number was six. After gathering for prayer at headquarters, the beginning was made on the sixth of March. This morning assembling for prayer is still observed daily. A hand-cart had been obtained and filled with Scriptures. When a street corner was reached, the cart halted and a hymn was sung. A group of people gathered. One colporteur

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gave a short talk on the Bible. A few sales were effected and the men separated for house-to-house work. On both sides of the street, each house was visited. An earnest attempt was made to sell at least a single Gospel at each house. This method involved an expenditure of considerable time and energy; but it was thorough and in many cases highly successful. At five o'clock in the afternoon, the colporteurs returned to headquarters, made up and forwarded their returns to the Bible House, and, before separating for the night, united in prayer and thanksgiving to God for the success of the day. In wet weather, special visits were made to banks, schools, or hospitals. The men were enthusiastic and persevered amid many difficulties, discouragements, and frequent opposition. Often they were treated as though they were beggars soliciting alms. Rudeness and refusal were met by tact and patience. Their polite manners succeeded in inducing not a few opponents to become purchasers. Interest in the movment was awakened in Osaka and other centres. In local churches, there was offered special prayer for blessing on the undertaking. The Osaka Congregational Church provided a supply of tracts containing the names and addresses of city churches and pastors, in order that enquirers might know where to obtain help and instruction. Mr. Ishii, the founder of the Okayama Orphanage, wrote and proffered the services of the Orphanage Brass Band. Three medical students during their vacation came to Osaka at their own expense in order to take some part in the distribution.

One of the leading daily papers, the *Osaka Mainichi Shimbun*, commented thus on the work.

" Th eBritish Bible Societies have taken time by

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the forelock on an extended scale. A great Bible-selling campaign is in progress in the city. The plan is to circulate 100,000 Scriptures if possible. A large supply of books has been provided and several of the Societies' colporteurs have made a commencement in the work. So far, the work has been most successful in the district of Senba,—a most conservative district of the city. We consider the movement a most unique and interesting one."

From March 15th to Dec. 31st, the sales amounted to 357 Bibles, 7,088 Testaments, 14,817 portions, —a total of 22,262 books. We hope to finish the work in February, 1907. This piece of colportage does not count for much in the rush of mercantile life or in political circles. It does not even make up a very thrilling item in an annual report. Yet we who realise the trials and hardships, the discouragements of the daily routine and rebuffs and derision, know also that our Blessed Lord counts it among efforts for the extension of His glorious Kingdom, and "those men selling Bibles" in Osaka in 1906 may yet be counted worthy to "enter into the joy of their Lord."

* * *

INCIDENTS.

We not infrequently have requests for Scriptures from the Japanese soldiers. The following is a letter written by one H.I.J.M. troops now on guard in Manchuria. It comes from Port Arthur.

"I am very glad that I possess one of the portions of the Japanese New Testament which were granted by your Society to each soldier in our regiment. How happy I feel reading and enjoying the good instruction in that Book whenever I have time for reading! For full and firm knowledge, however, I

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desire an English Testament,—the original of our Japanese Testament*—to compare with it in difficult and important passages. Can you favor me with what I am longing for for my study? I have no means of obtaining the book here in this lonely part of Manchuria."

* * *

A man in Japan wrote to us asking for a New Testament and making many inquiries. He had seen the gospel of St. Luke which a soldier friend had brought home from the war and was much interested in it. He then wished to have a book of his own.

The following letter was received from a soldier in a Military Hospital.

"Many thanks for your kindness in sending me a book,—St. Matthew. I belong to a devout Buddhist (Shinshu) family. As I entered military service immediately after my school life of many years, I never paid any attention to lectures or books dealing with any kind of religion. Yesterday, as soon as I received the book, I read it with much interest. The preaching of Jesus Christ on the mountain and His instruction of His twelve disciples excited my respect

* This statement that the Japanese is based upon the English version has been often made, but it is quite untrue. Of course, all the translators, having been readers of the English version from childhood, were, both consciously and unconsiously, influenced by it, but it may well be doubted whether any translators of the Bible in modern times havc been more truly loyal to their interpretation of the Greek text than the Yokohama Translation Committee which prepared the current Japanese version. The writer can bear direct testimony to the effort made to reprodnce as accurately as possible the sense of the Greek text, for he was a member of that committee from its organisation until its work was done. THE EDITOR.

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for your religion a great deal. Many thanks again for a new impression on my heart given by reading the book which I owe to you. I shall keep the book forever in memory of your kindness."

* * *

In November, 1906, Mr. Muramatsu,—who has a Home for discharged prisoners in Kobe,—reported that a Bible I had given him in the spring for the warden of the Kobe Jail had been effectual in the conversion of the recipient and of his family of eight persons and that they had just received baptism.

* * *

In the autumn of 1906, I received a letter from an inmate of a Kyoto prison. He enclosed fifteen *sen*, (3d. 3/4,) as postage and asked that a Bible might be sent to him. He had no more money at the time, but promised to send the price of the book when he should be free to earn the money. The book was sent to him and the following is his reply.

"The book you kindly sent me was received with very many thanks. I never expected to have such a large fine book as this. The book looks to me like a gorgeous temple, and I feel myself standing in it looking up reverently at a great figure in that building. I think I can never be too thankful for the kindness shown by you."

In Conclusion.

Our friends will remember that last year our report recorded the arrival of a new sub-agent and his wife,—Mr. and Mrs. Broome P. Smith. We regret that they have been compelled, owing to complete breakdown in health, to return to England.

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During the autumn, Mr. Lawrence, now so well known to readers of this report, met with very serious illness which was painfully protracted; but which, at the time of writing, has by God's mercy given place to renewed health.

Thanks to the Centenary Fund, the British and Foreign Bible Society has been able in 1906 to purchase property in Kobe which will relieve us of the unpleasant feature of insecurity of tenure in these days of increasing rentals; and will provide a permanent site for the Bible House.

While giving thanks for the unceasing mercies and blessing upon our work in the year that is passed, we deeply feel that its experinces but tend to emphasise how much remains to be done in giving to these millions not another religion, not another creed, but the BOOK that points to HIM Whose voice echoes down the centuries: "I am the Way, the Truth, and the Life;" "Come unto Me."

F. PARROTT.

BRITISH BIBLE SOCIETIES

JAPAN AGENCY

TABLE OF CIRCULATION

Year.	Colporteurs sales.	Other Sales.	Free Grants.	Total Circulation.	Total Value in Yen.	Amount rec. in Yen.
1904	57,866	45,030	233,094	335,990	12,550.59	7,260.23
1905	46,631	158,126	82,503	287,260	14,202 60	10,719.72
1906	94,930	57,513	21,128	173,571	15,315.82	13,066.32

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CHAPTER XI.

JAPAN BOOK AND TRACT SOCIETY

FOR THE YEAR ENDING

December 31st, 1906.

Though during the past year the calls for the Society's literature have been much less numerous than in 1905, we thankfully report that the work committed to our care has been carried on as ability and means were given.

The Religious Tract Society has continued generously to assist us and for this we are most thankful but we sincerely regret that the past twelve months have rolled by without bringing us any communication whatever from the American Tract Society; the whole cost of the work has therefore fallen upon the London Society*.

At present the lowest priced tracts we have, sell for about 16 to the penny but even this low price soon mounts up when several thousand copies are required.

The enlargement effected last spring has greatly improved the salesroom and thus helped our sales. The actual figures for 1905 and 1906 are as under, viz:—

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* Not long after the close of the year a remittance was received from the American Tract Society and it is believed that hereafter regular grants will be made THE EDITOR.

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CIRCULATION 1095.

	Our Publications.			Published Elsewhere.	Total Copies.	Value Yen.
	Books.	Tracts.	Cards.			
Sales at Depot	952	37,897	1,529	14,970	55,348	1,277 52
,, to Correspondents ...	10,425	267,778	1,986	53,271	333,460	7,306.83
,, to Book Shops	1,931	17,621	65	6,163	25,780	1,473.37
Sales for Distribution among Japanese Soldiers ... ...}	13,308	323,296	3,580	74,404	414,588	10,057.72
	1,189	297,285	—	3,274	301,748	3,103.17
Free Grants	134	7,135	—	15	7,284	108.79
Total	14,631	627,716	3,580	77,693	723,620	13,269.68

CIRCULATION 1096.

	Our Publications.		Published Elsewhere.			Total Copies.	Value Yen.
	Books.	Tracts.	Books.	Tracts.	Cards.		
Sales at Depot	1,009	31,107	3,313	2,838	21,843	60,110	1,632.42
,, to Correspondents	4,497	113,842	2,944	32,610	30,070	183,963	3,150.58
,, to Book Shops ...	1,112	16,653	725	15	4,850	23,355	885.53
Sales for Distribution among Japanese Soldiers}	6,618	161,602	6,982	35,463	56,763	267,428	5,668.53
	1,935	37,929	—	—	—	38,964	557.07
Free Grants	83	15,963	6	—	—	16,052	163.03
Total	7,736	215,494	6,988	35,463	56,763	322,444	6,408.63

It will be seen that though the sales at the Depot exceed those reported in 1905, the total sales are far short of the high water mark figures then recorded, the chief falling off being in the sales to correspondents. One reason for this is that now the war is over, much fewer copies have been sold for use among the soldiers.

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Publication.

The Society has, during the year, paid for the printing in Japanese of 11,000 books, 144,000 tracts and 10,000 hymn books for Soldiers, besides 1,000 books and 500 tracts in English, amounting in all to close on three million pages.

The books include six separate editions, five of which were new, viz :—

No Place Like Home.

Practice of the Presence of God.

Teaching of Jesus Christ in His own Words. These are translations of the well-known English books.

Life of General Cotton.

Soldiers in South Africa.

Both these were printed in English as well as in Japanese. They were prepared by Mr. Wm. George Smith especially for soldiers, the latter being the story of the last Boer War.

The tracts printed during the year include twenty-eight separate editions, twenty-five of which were reprints. Of the new ones, the one "Why Does Man Need Religion" was prepared by the Rt. Rev. Bishop Wm. Awdry, D.D.; the other "Blind Bartimaeus" by Mr. Wm. George Smith, this last being printed both in Japanese and English.

During the year, the Society also bought from other publishers 11,886 books, 8,599 tracts and 59,124 cards and pictures, these being required for stock and to fill orders received.

Work Among The Japanese soldiers

Though the terrible war with Russia was brought

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to a close in August 1905, the cessation of hostilities brought no healing to the hundreds and thousands of sick and wounded Japanese soldiers who were languishing on their beds in the military hospitals throughout the empire. It also took many months to bring the soldiers back from Manchuria. No fresh funds for this special branch of our work reached us during the year, but out of the balance of the money so generously placed at our disposal by the Religious Tract Society during 1905 we were enabled during the year to make grants of books or tracts to sixteen different persons or associations for distribution among these two classes. The recipients of these grants included members of most of the Protestant bodies working in this Empire. The following extracts are taken from letters received acknowledging the grants :—

"I sent you a card telling you I had received the fine lot of tracts you sent for the soldiers. The next day letters came from two asking for literature, so I was indeed very glad to have something to send on to them. One man said he had saved all the literature I had given him while in the hospital, and since returning home had given it all to those who did not know about Christanity."

A returned soldier writes, "I am very thankful for all the literature you send me. For a long time seven or eight of my friends have been studying the Bible with me. Now we meet three times a month at my house and study the Bible and read the tracts, books and other literature that you send. They are a God's blessing to us.

Still another says, "I have been in bed a long time, but I always teach what I read in the tracts and books you send me to those who come to see

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me. Please give me books to strengthen my faith and enable me to teach better."

A lady in Nagoya writes :—

"Could you allow me some tracts for free distribution among the soldiers? Many trains pass through Nagoya every day, and will continue to do so for two or three months or even longer. The work has been divided among the different churches, and we try to meet each train excepting only those passing at midnight and very early in the morning. The trains usually stop for an hour or longer while the men have lunch, so there is abundant opportunity to have a little song service, a word or two with some of the men, and give them tracts, gospels and other good reading matter which they are eager to get. Often there are six or seven hundred men on one train, so it takes a good number of books to give even one tract to each man."

From Kagoshima, a correspondent writes :—

"The grant of tracts you kindly gave us has been of very great service especially amongst the soldiers just returned from the war and also among the naval men. A few days ago I myself distributed to the soldiers drawn up in line for the purpose, over 600 New Testaments and I think about 3,000 tracts. All of the men without exception gladly received the books as I handed them out to them one by one. I also went on board a Japanese man of war in Kagoshima Bay and gave the sailors about 100 Testaments and 500 tracts."

Free Grants

These include twelve books and 11,000 tracts sent to London at the request of the Religious Tract Society, also 4,320 tracts forwarded to missionaries

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for distribution among the famine sufferers in the north. In acknowledging the tracts, one of the missionaries writes,—"Please accept my very sincere thanks for the generous gift of tracts just to hand. They will be of great use in the districts where I am giving aid to the sufferers in the famine."

The remaining copies were sent out, some as samples, the others to prisoners and others who wrote asking for them.

Conclusion

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." At no time in the history of missions in Japan have the above words from the Gospel of John so truly described the condition of this land as at the present time. From all parts of the country come accounts of a general hunger among the people after something they know not what, and of increasing numbers attending Christian meetings if perchance they may find the true God. As in many other lands, so here, too, the Holy Spirit is working with fresh power, and not a few Christian workers are looking soon to see such an awakening as Japan has never yet experienced. One of the signs of this new interest is the willingness to receive Christian books and tracts; and these printed messengers go into many places where the living teacher is unable to penetrate, often preparing the way for him to go later. All kinds of Christian literature are sorely needed. Imagine Great Britain and Ireland or the whole of the United States dependent for their supply of Christian literature on private individual effort and what seven or eight

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small publishers could produce, and some idea will be obtained of the conditions now prevailing in this land.

Upon the Christians in England and America who are surrounded with so many privileges would we therefore seek afresh to impress not only the duty and privilege but also the responsibilities which lie upon them to give of their abundance and do their utmost to provide the people of this land with Christian literature. May the Lord of the harvest indeed touch the hearts of His servants both here and in the home lands and enable us each one to bring all the tithes into His storehouse that our souls may receive the blessing He is waiting to bestow and that He Himself may see of the travail of His soul and be satisfied.

Cash Account of the Japan Book and Tract Society For The Year Ending December 31st, 1906.

Receipts

		Japanese	*Yen.*
Cash in Hands of Treasurer, Jan. 1st		489.41	
„ „ Agent „		792.25	1,281.66
Religious Tract Society £491.11.10			4,803.34
Donations:	Rev. B. F. Buxton (two years.)	60.00	
	Miss E. Y. Dawbarn	10.00	
	Miss E. M. Keen	10.00	
	F. Parrott, Esq.	5.00	85.00
From Sales:	Depot	1,414.465	
	Correspondents	2,423.27	
	Book Shops	626 945	
	Soldiers' Fund...	343.12	4,807.80
Rev. J. Hind, Printing Old Test. History...			165.00
Wm. G. Smith, Esq., Printing English Edition of "General Cotton"...			29.50
Sundries Sold			6.50
Bank Interest			19.39
			Yen 11,198.19

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DISBURSEMENTS.

Printing Books and Tracts		1,271.58	
Binding and Blocks for Pictures...		45.20	
Literary Expenses		640.08	
Books, Tracts and Cards Purchased		3,683.065	5,639.925
Management Expenses			2,442.74
Depot Expenses:	Rent and Taxes	678.82	
	Assistants' Salaries ...	985.55	
	Stationery and Postage.	294.18	
	Freight and Packing...	223.93	
	Gas and Sundries ...	93.76	
	Advertising	20.00	
	Furniture	193.45	
	Travelling	16.985	
	Fire Insurance	100.00	2,606.675
Enlarging Office			243.44
Paid out on account of Old Test. History...			101.40
Misappropriated by Japanese Clerk			63.20
Cash in Hands of Hon. Treasurer, Dec. 31st.		1.47	
„ „ Agent „		99.84	100.81
		Yen	11,198.19

Audited and found correct. (Signed) JNO. C. BALLAGH, S. W. HAMBLEN } *Auditors.*

Tokyo, February 7th, 1907.

N.B.—The Yen is equal to about 50 cents U.S. Gold or 2/1.

REPORT OF CHRISTIAN BOOKS

PUBLISHED DURING THE YEAR 1906.

PRINTED IN JAPANESE:

Where does Christianity Come From? 2,000 copies, George Smith (author), Japan Book & Tract Society (publisher), 5th edition, 74 pages. Price single copy .15. Historical.

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Soldiers in South Africa, 4,000 copies, Rev. T. Miura (translator), George Smith (author), Japan Book & Tract Society (publisher), 1st edition, 108 pages. Price single copy .10. Historical.

Life of General Cotton, 2,000 copies, Rev. T. Miura (translator), George Smith (author), Japan Book & Tract Society (publisher), 1st edition, 68 pages. Price single copy .10. Biographical.

Teaching of Jesus Christ in His Own Words, 1,000 copies, Rev. T. Miura (translator), Lord Northbrook (author), Japan Book & Tract Society, 1st edition, 144 pages. Price single copy .15, Devotional.

Practice of the Presence of God, 1,000 copies. Brother Lawrence (author), Rev. J. Hind (translator), Japan Book & Tract Society (publisher), 1st edition, 106 pages. Price single copy .10. Devotional.

No Place Like Home, 1,000 copies, Hesba Stutton (author), Miss E. A. Preston (translator) Japan Book & Tract Society (publisher), 1st edition, 111 pages. Price single copy .12. Religious Story.

Probable Sons, 1,000 copies, Mr. I. Hara (translator), Amy Le Fenore (author), Japan Book & Tract Society (publisher), 1st edition, 160 pages. Price single copy .25. Religious Story.

Resurrection of Christ, Rev. H. S. Jefferys (author), 6,000 copies, 4th edition, 15 pages. Price per copy .01. Evangelical.

Way of Peace, Mr. K. Matsumura (author), 2,000 copies, 8th edition, 27 pages. Price single copy .03. Evangelical.

Safest Train, Rev. W. Andrews (author), 5,000 copies, 9th edition, 11 pages. Price single copy .01. Evangelical.

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God Reveals Himself, Rev. J. B. Hail (author), 5,000 copies, 4th edition, 6 pages. Price single copy .005. Evangelical.

More Light, Mr. K. Matsumura (author), 3,000 copies, 4th edition, 30 pages. Price single copy .03. Evangelical.

What is Truth, Rev. W. J. White (author), 3,000 copies, 3rd edition, 19 pages. Price single copy .02. Evangelical.

Love and Righteousness, Rev. Y. Hiraiwa (author), 2,000 copies, 2nd edition, 16 pages. Price single copy .02. Evangelical.

What is a Christian, Rev. T. Yamada (author), 2,000 copies, 3rd edition, 16 pages. Price single copy .02. Evangelical.

The two Hearts, Rev. W. P. Buncombe (author), 10,000 copies, 7th edition, 6 pages. Price single copy .005. Evangelical.

Best Soldier, Rev. W. Andrews (author), 5,000 copies, 8th edition, 10 pages. Price single copy .01. Evangelical.

Door of the Fold, Rev. C. T. Warren (author), 5,000 copies, 5th edition, 6 pages. Price single copy .005. Evangelical.

Just a Word No. 1, Mr. K. Matsumura (author), 5,000 copies, 18th edition, 14 pages. Price single copy .01. Evangelical.

Answers to Objections, Mr. E. Yamanaka (author), 5,000 copies, 7th edition, 12 pages. Price one copy .01. Evangelical.

Boy Who Loved Truth more than Life, Rev. T. Miura (author), 5,000 copies, 13th edition, 6 pages. Price single copy .005. Evangelical.

Blood that Cleanseth, Rev. T. Miura (author), 5,000

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copies, 13th edition, 6 pages. Price single copy .005. Evangelical.

What can I do, Dr. K. Ibuka (author), 5,000 copies, 8th edition, 6 pages. Prince single copy .005. Evangelical.

Wages of Sin, Mr. Y. Izumi (author), 10,000 copies, 19th edition, 6 pages. Price single copy .005. Evangelical.

Infidel's Dilemma, Dr. K. Ibuka (author), 5,000 copies, 9th edition, 6 pages. Price single copy .005. Evangelical.

Read the Gospel, Mr. Y. Izumi (author), 5,000 copies, 4th edition, 6 pages. Price single copy .005. Evangelical.

Astronomer and His Telescope, Dr. K. Ibuka (author), 5,000 copies, 9th edition, 6 pages. Price single copy .005. Evangelical.

Little Drummer, Rev. T. Miura (author), 5,000 copies, 5th edition, 20 pages. Price single copy .01. Evangelical.

And then What, Rev. H. M. Landis (author), 5,000 copies, 9th edition, 12 pages. Price single copy .01. Evangelical.

Story of a Watch, Rev. C. T. Warren (author), 5,000 copies, 4th edition, 6 pages. Price single copy .005. Evangelical.

I Wish I Had, Rev. T. Miura (translator), 5,000 copies, 6th edition, 18 pages. Price single copy .01. Evangelical.

On Pay Day, Rev. T. Miura (translator), 5,000 copies, 3rd edition, 6 pages. Price single copy .005. Evangelical.

Napoleon's Ideas about Christ, Rev. T. Miura (translator), 5,000 copies, 3rd edition, 6 pages. Price single copy .005. Evangelical.

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Blind Bartimaeus, Rev. T. Miura (translator), George Smith, Esq. (author), 6,000 copies, 1st edition, 22 pages. Price single copy .02. Evangelical

Why does Man need Religion, Rev. T. Miura (translator), Bishop Awdry (author), 3,000 copies, 1st edition, 20 pages. Price single copy .015. Evangelical.

What is God? Who is God? Rev. W. H. Smart (author), 2,000 copies, 1st edition, 8 pages. Evangelical.

Gunjin Nagusame no Uta, 5,000 copies, 5th edition, 32 pages. Price single copy .005. Evangelical.

Episcopal Hymn Book, 5,000 copies, 2nd edition, 30 pages. Price single copy .008. Evangelical.

Blind Bartimaeus, George Smith Esq. (author), 500 copies, 1st edition, 10 pages. Price single copy .05. Evangelical.

PRINTED IN ENGLISH:

Soldiers in South Africa, George Smith (author), Japan Book & Tract Society (publisher), 1st edition, 54 pages. Price single copy .15. Historical.

Life of General Cotton, 500 copies, George Smith (author), Japan Book & Tract Society (publisher), 1st edition, 33 pages. Price single copy .15. Biographical.

The fore going chapter is condensed from the Report of the Japan Book and Tract Society

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CHAPTER XII

CHURCHES AND MISSIONS.

Introduction.

In preparing for this chapter a large number of circulars was sent out, in order to supplement, so far as might be, the writer's own observation. As last year, the purpose is not to give a detailed narrative of the work of the various churches and missions. That would be impracticable, now that the number of organised churches has become so large and their work so extended. Furthermore, such a narrative would involve so much of detail and so much which would seem to those not directly connected with these organisations quite needless repetition, as to obscure the broader features of the life of the Christian communities in which the main interest lies.

In the attempt to summarise the replies received, no doubt many matters of importance will fail to receive the emphasis which to some minds might seem their due, but the writer trusts that the chapter taken as a whole will give a fairly just impression of the evangelistic situation.

In General.

While there has been no startling progress since the report of last year, the number of adult baptisms in the Protestant churches during 1906 was 6,465, an increase of over forty-six per cent, as comparep with 1905. The total number of communicants in

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the same churches is reported as 54,325, a net gain of very nearly thirteen (12.95) per cent. The attendance upon Sunday-schools was 74,201, a gain of about fourteen and a third (14.32) per cent.

There has been an increased evangelistic spirit manifested among the Christians in nearly all parts of the Empire. A keener sense of responsibility for the spread of Christianity is evident, both on the part of the pastors and the prominent laymen and they are working together with zeal and earnestness.

Self-Support.

The number of churches reported as self-supporting in the statistical tables rose from 102 in 1905 to 115 in 1906. There is every reason to believe that the figures for 1907 will indicate a very much larger increase. The responses to the writer's circulars certainly point to a great advance in this regard, but naturally the bare statement of the number of those which have actually reached the goal is not necessarily a fair index of the liberality of the weaker churches, nor of the promise which that liberality displays. The largest per capita contributions are often, one might almost say generally, found outside the larger churches. Nearly all branches of the Christian church appear to share in this movement, in greater or less degree. It may well be emphasised as one of the characteristic features of the year.

As illustrations of the increased readiness to contribute to the work of the churches, it may be noted that at a single gathering where the question of holding special evangelistic services was discussed, *yen* 1,500 was raised on the spot, a sum which was shortly afterwards increased to *yen* 1,800. Within a ew days *yen* 1,000 was raised from the same circle

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of givers to meet the expenses of a series of lecture meetings for the benefit of pastors and evangelists.

Church Building.

Very considerable sums have been raised and expended for church building. While many of the missions have building funds which have been drawn upon freely for the erection of new churches, the share which the Japanese are themselves taking in this work is large and is growing larger to a gratifying degree. Certain missions do not use mission funds for this purpose, so that all church-building is at the expense of the Japanese Christians themselves, with the aid merely of small personal gifts from foreign friends.

There has been no little regret in many quarters that the policy of most of the missions has led to the erection of so many cheap structures which have hardly seemed appropriate to the reverent worship of the Church. Still, there is, as many think, abundant justification for the policy, for there is no doubt it has stimulated the churches to more liberal giving. Meanwhile, the tide is setting strongly toward more conveniently arranged buildings which shall be in better harmony with the sacred purpose for which they are designed. The more careful thought now bestowed upon this subject, although much is still left to be desired, is gratifying and marks the larger place which the Church is now taking in Japanese society. As this interest in the Church deepens, we may well believe there will be manifest in Japan, as there has been in other lands, an interaction between church architecture and the spirit of worship which will be welcomed by all who take a broad view of the mission of Christianity and look for the time

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when Holiness unto the Lord, shall be written even upon the bells of the horses.

Special Meetings.

Some of the churches, notably the Church of Christ in Japan, with which the missions of the Presbyterian family are affiliated, and the Kumi-ai (Congregational) Churches, have devoted much attention to special meetings in the more important, or as one might say strategic, places with the best results. It has been always easy to secure large and responsive audiences, and the number of persons who have been led to confess themselves Christians as the result of such meetings has been unexpectedly large.

The theory which has underlain these efforts has been that there exists outside the churches a very large number of persons, already students of the Bible and more or less familiar with the main features of the Gospel teaching, who need but slightly changed conditions to awaken a genuine Christian faith. The result seems to confirm this view. In many of the larger towns and even in country districts, from forty to sixty baptisms have been reported as the fruit of what in old times would have been called "protracted meetings," extending through a week or ten days, not to speak of a considerable, generally a much larger, number of inquirers who look for instruction to the local pastors and evangelists. In a country town not far from Kyōto, the whole community was deeply moved, it would seem, and the number of inquirers mounted up into the hundreds.

How large the semi-christianised population around the churches may be, it is hard to say, but some

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estimate it as high as a million or more, who are said to be reading the Bible and to be endeavoring to mould their lives by its teaching. This may be an overestimate, but it can hardly be disputed that very many more than a million are looking to Christianity in a spirit of perhaps ill-defined, but not the less real, expectancy. As a prominent Japanese Christian recently remarked, "They wish to know God." They are ready to listen to one who has a positive message about God and man's relation to him. Such men readily catch the spirit of a preacher of strong faith who is able to bring forth out of the treasure house of his own experience things new and old.

Still, it is recognised by all intelligent preachers who have taken part in these special meetings, that their scope will speedily become limited, unless they are accompanied by an earnest effort to educate these young Christians and bring to their support the restraints and inspirations of the church life.

Sunday-Schools and Bible Classes.

This sense of need lies back of the organisation of the Sunday-School Association of which Mr. MacNair has given an account in an earlier section of this annual. The somewhat large increase in the attendance at Sunday-schools, reported above, may be in part due to the same cause, though unhappily the proportion of adults in most Sunday-schools is relatively small.

The difficulty of creating a suitable Sunday-school literature has been very great, but it is believed that the Association is working on right lines and that a substantial gain has already been made. Until very recently even secular literature for

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children has been very scanty; but children's magazines and books are numerous and have a large circulation. A few, a very few, writers for children are now found in the Christian community and the hope is strong that a reasonably varied children's literature will gradually be secured.

Bible classes are very numerous, especially in connection with the work of the Young Men's Christian Associations and of missionary teachers. Some of the general missionaries devote nearly their whole time to Bible class work. In some churches also the Bible classes are very large. Possibly the largest in Japan is that of the Hongo (Kumiai) Church led by Prof. Uchigasaki of Waseda University. The membership of this can hardly be reckoned at less than two hundred, as an average, while at times it would seem to mount much higher than that.

Schools for Pastors and Evangelists.

These generally cover but a week or less and are held often in connection with the various ecclesiastical gatherings. They partake largely of the nature of the so-called ministers' associations of New England, excepting for the fact that they are not confined to a single day as those usually are. It is a common practice to secure rooms at some watering place before or after the busy season, where quiet and suitable accommodations can be secured at moderate prices. Generally, one or more well-known pastors from the cities are invited to give a series of lectures which form the backbone of the meetings, while local talent furnishes essays, book reviews, etc. which are freely discussed. Opportunity is also afforded for less formal conference with regard to matters of

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common interest, while the hours devoted to exercise are spent in more or less extended walks which give occasion for delightful social intercouse. Sometimes these meetings are interdenominational; sometimes they take on a national character. They are an important factor in the life of the Church and tend to foster a healthy *esprit de corps* which is of especial value to those whose evangelistic labors in the country districts shut them off so largely from the opportunities for close fellowship with other Christian workers, which form so enjoyable a feature of a city pastorate. Such men receive a new inspiration, not less than fresh thoughts, which enables them to renew their strength.

By the generosity of a few Christian laymen a more elaborate programme was prepared last spring with particular reference to the pastors and evangelists of the Kumi-ai Churches. The meeting was held in the Banchō Church in Tokyo and a carefully chosen corps of instructors gave lectures on the philosophy of religion, the present state of theological opinion in Germany, the place of the Old Testament, etc. Among the lecturers were, Professors Koeber and Anezaki of the Imperial University of Tokyo, Professor Ukita of Waseda University, and Professor Gulick of the Doshisha Theological Department. The money raised for this school was chiefly devoted to aiding those who came from a distance, in meeting the expense of their long journeys. It was an experiment looking towards a plan for supplementing the work of the thelogical seminaries and for encouraging the pastors and evangelists to continue their studies systematically, in spite of the many distractions of pastoral life. Other similar schools are held every year under the auspices of the Young Men's Chris-

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tian Association with a wider scope, though they, perhaps, do not deal so carefully with the theories which underlie the work of the Christian preacher.

Visitors from Abroad.

In connection with the efforts just mentioned to furnish instruction and inspiration to the Christian Ministry of Japan grateful mention should be made of the visitors from abroad, whose coming has in different ways added so much to the efficiency of the Christian forces.

Mr. MacNair has already noted our obligations to Mr. Frank L. Brown of New York who arrived most opportunely and was able to give the impulse needed to bring about a systemisation of the Sunday School work. Next should be mentioned the Rev. Howard Agnew Johnson, D. D. who came as the messenger of the American Presbyterian Church (North). Letters received from various quarters emphasise the value of his addresses, the main object of which was to exhort the Christians to a deeper spiritual life.

President Charles Cuthbert Hall, D. D. made his second visit to Japan under the auspice of the Haskell Lectureship. He lectured in Tokyo and Kyoto and other large cities of Japan with great acceptance. His tour was unhappily cut short while he was lecturing in Sendai, by a severe and painful illness which necessitated his immediate return to America. It was hoped that after his return from his trip to the North he would be able to attend the meeting of the World's Federation of Christian Students which was held in Tokyo in April last, but this was rendered impossible by his sudden illness.

As on his former visit, the irenic spirit which mark-

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ed Dr. Hall's lectures won for him the respectful attention of all his hearers. He believes, and rightly so, that any religion must, if it is to be fairly judged, be judged at its best, and due weight must be given to the ideals which it holds up before men. Coming in that spirit he could but win respect for his message which he delivered with the earnestness and power born of profound faith.

The World's Federation of Christian Students brought together a large number of men from twenty-five different countries who testified by their very presence to the essential unity of Christian experience. The converted Brahmin from India, a high official from Korea, men of high social position, from France and Germany and Russia, and scholars of world reputation from various lands met upon the same platform, speaking the one language of Christian faith and joining in a common effort to commend the gospel of the grace of God to the people of Japan.

It is of course impossible to measure the impression such a gathering produces. The estimates of its influence are doubtless many and various, but to the writer, the influence of the convention seemed very great and he believes it will remain as a permanent force, though, as is the case with many intangible influences which contribute to the vigor of the Christian movement in the world, it will do its work silently, and without the recognition given to many forces of less permanence and power.

This view was taken by some, probably by many, of the Japanese Christians and others who witnessed, if they did not actively share in, the proceedings. An editorial from one of the important Christian weeklies which was reproduced in *The Japan Mail* runs as follows :—

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"The World's Student Conference recently held in Tokyo has illustrated to us the great principle of international brotherhood by actual example. It pictured before our eyes the old faith that the gospel of Christ is a religion of salvation for all people, the Jews, the Greeks, and all.

"About the same time the movement of the Salvation Army showed us that they are fighting to make the whole world God's kingdom.

"The result is that those who once advocated a Japanese form of Christianity, or cried out for the establishment of a national church, together with those who, under the beautiful name of independence and self-support, undertook to exclude foreign missionaries from our field, have come to yield to a broader principle. They are now eulogising the work of the Young Men's Christian Association, applauding the movement of the Salvation Army, and finally have come to use their efforts for the establishment of God's kindom, and that by the united endeavor of both native and foreign workers.

"We sincerely hope that our Christians will have a mind broad as the heavens and seas, and with brave and healthful spirits, with great and extensive organisations, promulgate the true spirit of the Gospel which is universal and international. We rejoice over the victory of the world principle, and are thankful that our long-fostered desire is being fulfilled."

Professor George T. Ladd, LL. D. of Yale University has also again visited Japan. His time was chiefly taken in claim by the Universities, Government Schools, and *quasi* Government organisations. He delivered many lectures on philosophical and ethical subjects and everywhere to interested

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audiences. He was greatly impressed by the interrest shown on every side in the question of practical ethics. At the invitation of Marquis, now Prince, Ito he visited Korea where he rendered good service, as well by his lectures as by his friendly counsels regarding the questions of the day. On his return from Korea, he was received in audience by His Majesty, the Emperor of Japan who conferred upon him a new and higher decoration; the Second Order of the Rising Sun,* in recognition of his services to Japan, both through his interest in the Japanese students at Yale university and through his numerous lectures during his visits to Japan.

Shanghai Conference.

Besides these, many delegates to the great Centennial Conference in Shanghai spent a longer or shorter time in Japan on their way to or from that gathering. Among the number were several representatives of the Laymen's Movement and officers of several missionary societies. The visits of those last named brought much encouragement to the circles in which they were respectively interested.

In passing it should be mentioned that the Shanghai Conference was an occasion of great interest to Japan as well as to China. More especially in the earlier years of the missionary work in Japan, the relationship between the two countries was very intimate. Among the older missionaries, Drs. S. R. Brown, R. S. Maclay, and J. C. Hepburn, Bishop C. M. Williams, and Rev. Hugh Waddell had each spent some years as missionaries to the Chinese.

* He received on his previous visit the decoration of the Third Order of the Rising Sun.

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As a Japanese writer has said, Morrison's Dictionary, and the translation of the Scriptures, based largely on Morrison's work, might almost be said to be Japanese books; and it was esteemed a privilege by many Japanese to indicate their interest in a gathering which commemorated the centennial of his landing in China. Even before the nineteenth century missions were begun, copies of the Chinese New Testament seem to have found their way to Japan, chiefly of the version prepared by Drs. Bridgman and Culbertson, but first and last a considerable number of copies of the so-called Delegates' version, also came into Japanese hands. Our knowledge of the circulation of the Christian Scriptures prior to the arrival of the Protestant missionaries in 1859 is very vague, but it appears to be the necessary explanation of facts which now and then reveal themselves in the experience of those who have themselves become Christians, and who have testified to earlier connections with men suspected of being Christians and whose teachings, as they report them, look back to the Scriptures as their natural source. These teachings must be discriminated from certain doctrines met not infrequently among lowly people which suggest a connection with the Roman Catholic work of the sixteenth and seventeenth centuries. One of these, for example, the teaching of the parental relation of the deity to men, seems so deeply embedded in the thoughts of many, even of the common people, that it can hardly be ascribed to any recent cause.

It is not difficult to believe that through the intercourse with China, directly by means of the Chinese colony at Nagasaki and indirectly through the Loochoo Islands, which had been kept up for

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centuries, copies, of the New Testament and of the entire Bible were brought to Japan with other Chinese literature.

However this may have been, from 1859 onwards, until the vernacular translation had won its place in the hearts of the Japanese people, a very large circulation of the Chinese New Testament was secured both in its purely Chinese form and also with the addition of diacritical marks indicating the Japanese order of thought and the particles to be supplied to make it a *quasi* Japanese book.

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CHAPTER XIII

CHURCHES AND MISSIONS.

The Independence Movement.

The movement for independence is intimately related to the question of self-support which has already been referred to in an earlier section. It is inevitable, probably, that so soon as a considerable number of congregations in any branch of the Church arrives at the stage where financial dependence upon the affiliated mission, or missions, ceases, the consciousness of strength will reveal itself in a growing desire to control the evangelistic activities within its ecclesiastical sphere. Several of the larger church organisations in Japan have already reached this consciousness of strength.

It is easy to see that at this stage difficult but very practical questions must arise and that wide divergence of opinion is liable to occur. Earnest and consecrated men among the missionaries are almost certain to differ as to their responsibility to the home boards and churches which they represent and whose almoners they are. Some will possibly overemphasise the discretion which of necessity rests with them to propagate Christianity under conditions but imperfectly known to the home churches, or even to the managers of the boards who sent them to the field, while, whether as the result of temperament, or of especially favorable relations with individual Japanese Christians, they are impressed with the large contribution, quite apart from financial

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considerations, which the Japanese churches are making to the success of the evangelistic movement. Such men will shrink from a policy which seems to them to give too large weight to financial considerations as a determining factor in questions of co-operative effort. They feel further that after a church has secured a national organisation, and has won a name and place for itself in Japanese society, it cannot fail to be affected, even seriously affected, by work conducted by those who are affiliated with it, particularly in view of the fact that the fruit of that work will go to swell the membership of the church.

On the other hand there will naturally be certain men who will, whether through temperament or training, take a stricter view of their responsibility to the home churches, both as regards doctrine and the use of the funds entrusted to them. They will readily concede the right of the Japanese Church to control all strictly ecclesiastical matters, and all work done with its own funds, but they will feel compelled to claim a free hand for themselves in all evangelistic work supported by funds committed to their charge.

This contrast of opinions has become manifest in the missions of the Presbyterian family which are carrying on their work in connection with the *Nihon Kirisuto Kyōkwai* (the Church of Christ in Japan). This body at a recent meeting of its synod adopted the following minute :—

A co-operating mission is one which recognises the right of the Church of Christ in Japan to the general control of all evangelistic work done by the mission as a mission within the church or in connection with it; and which carries on such work under an arrangement based upon the foregoing principle, and concurred in by the Synod, acting

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through the Board of Missions, [that is, the Board of Missions of the Church of Christ in Japan].

This definition of a co-operating mission was intended to be an expression of the church's claim to at least the general care over all evangelistic work of the missions affiliated with it, in so far forth as the congregations concerned were actually in organic connection with the church, or were expected to enter into organic connection with it. It is understood that there is no thought of attempting to control the personal expenses of the missionaries nor to interfere in any degree with their personal work, excepting so far as it is actually, or prospectively, in organic relations to the *Nihon Kirisuto Kyōkwai*.

Two of the home boards, that of the American Presbyterian Church (North) and that of the Reformed Church in America, have indicated their assent to the plan embodied in the minute given above, and the West Japan Mission of the former of the two boards has decided to bring its work into conformity with it.

In order to show in concrete form what this plan contemplates, the following articles are printed below. These articles were assented to by the representatives of the *Nihon Kirisuto Kyōkwai* on the one side and certain missionaries favorable to the scheme of co-operation on the other.

Plan of Co-operation.

1. The Mission and the Dendō Kyoku shall each appoint a Committee on Co-operation.

2. Each party shall determine the number of members composing its own committee; but neither committee shall comprise more than three members.

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3. The Committees on Co-operation shall together constitute a Joint Committee for the administration of all the evangelistic work of the Mission, as indicated in the following Articles.

4. The Joint Committee shall consult and decide regarding the appointment, dismissal, salaries, and regular travelling expenses of Japanese evangelists; the opening, closing, and renting of chapels; and the amount of aid to be given to aided Churches.

5. For the present, the direct administration of the work in the—— field shall be exercised by the [Japanese] Board of Missions; that of the work in the other fields occupied by the mission itself. Hereafter the direct administration of the [Japanese] Board of Missions; may be extended to other fields.

6. Prior to the annual meeting of the mission to determine the estimates for the coming year, a meeting of the Joint Committee shall be held, at which estimates for the work of the coming year shall be prepared. These estimates shall be forwarded through the mission to the Board of Foreign Missions of the —— Church in America.

7. Changes in this plan of co-operation may be made at any time by common consent; and the arrangement may be terminated by either party upon a year's notice.

The conviction, however, is still strong with many, of the missionaries that the two boards above mentioned acted without full information and that in evangelistic work outside the self-supporting churches, a larger share in the control should rest with the missions concerned.

The writer has endeavored to state dispassionately the controversy as it has been set forth in the documents placed in his hands. Perhaps he should have emphasised more strongly the feeling in the minds of those who fail to accept the plan of the Japanese Church, that as missionaries they must

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stand courteously, but firmly, as conservators of the Christian faith.

In the case of the Methodist family, the interest of all sides has been largely absorbed in the union project now happily consummated; but it is believed that the terms of the union provide for the satisfactory solution of all the problems growing out of the independence movement. The important features of this plan by which the three largest members of the Methodist body have been brought together will be described in a later section.

The Kumi-ai Churches (Congregational) with their large body self-supporting churches have as they believe found a solution of the same problems. Two years ago, after a friendly conference between representatives of the American Board's Japan Mission and a committee of the Kumi-ai Churches, it was decided that all congregations at that time receiving aid from the mission, which had obtained recognition as duly organised churches, should be taken over by the Japanese Missionary Society from January 1st, 1906. In order to allow that society time to enlarge its budget, the mission agreed to make a parting present, as it was called, of *yen* 8,700. This was increased by personal contributions, to *yen* 9,000 to be paid in three annual installments. At the same time, the Japanese committee agreed to raise an equal sum during three years, of which a considerable part had been pledged before the agreement was consummated.

The amount to be paid by the mission next year, (1908), namely, the last installment under the original agreement, is *yen* 2,400. Since the original agreement, another congregation aided by the mission has been recognised as a church and its support

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assumed by the Japanese Missionary Society. Accordingly, a proportional "parting present" has been agreed upon. This will bring the amount payable by the mission during 1908 up to about *yen* 2,700. In 1909 the amount will shrink to *yen* 300 or less, and in 1910 there will be nothing to be paid, unless other now unorganised congregations are passed over from the care of the mission, under a similar arrangement

The number of congregations or churches now under the care of the Japanese Missionary Society and aided by its funds is forty-one. The number of self-supporting churches is fifty-three, making a total of ninety-four churches belonging to the Kumi-ai system, which, apart from the concluding installments of the "parting presents" (about *yen* 2,700 in 1908, and *yen* 300 in 1909), are receiving no help from mission funds.*

The Japanese Missionary Society has experienced no difficulty in securing the funds necessary to carrying out its plans and reported at its meeting in October (1907) a sum total of receipts, including, besides its ordinary budget, *yen* 6,000 on account of the independence fund and about *yen* 2,000 for a special evangelistic campaign, of over *yen* 16,000. This sum is exclusive, of course, of the amounts raised locally in support of the respective congregations or churches, and of the other benevolences of the churches.

Church Union.

The movement for the union of the Methodist Protestants and the United Brethren with the Kumi-

* These statistics are nine months later than those in the tables at the end of this volume.

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ai Churches has led to an increased degree of intimacy between the bodies concerned, but no definite action has yet been taken, and none can be, on the part of the missions in Japan, until the movement in the United States has culminated, either in union or in some kind of federation. There appears to be no obstacle in the way of union so far as the Japan missions of the respective ecclesiastical bodies are concerned. On the contrary it would be welcomed on all sides.

Co-operation between the Kumi-ai Churches and the mission of the Evangelical Protestant Union of Germany in the matter of theological instruction has been announced. The school formerly sustained solely by the German Society has now secured the services of several prominent Kumi-ai pastors, and others. The congregations, under the care of the German Society in Tokyo and Chiba have been united with the Kumi-ai body.

One of the great events of the year 1907 has been the union of the three principal Methodist bodies in Japan into a single autonomous church. The following account of the consummation of this most auspicious union, kindy prepared by the Rev. Gideon F. Draper, will be read with interest by all friends of missions in Japan. It is certainly a matter for the most hearty congratulation that when the time came for the election of a bishop for the united church, all should have turned instinctively, one might almost say, to President Honda, a man not less respected and beloved by those outside the Methodist Church than by those who so cordially cast their votes for him as the official leader of that vigorous body.

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Union of Methodism.

Some have thought this union too long delayed, others consider it still premature, especially because of the financial weakness of the Japanese Church; but to one, at least, who was a partaker in the work, it would seem, to have been God's own good time for the accomplishment of one more step in the glorious unification of all His children. As we sat, in these councils it seemed sometimes like the very gate of heaven. To be sure there were serious difficulties, strong divergencies of opinion, some heart burnings, and some disappointments grievous to be borne, but as a whole it was a grand success, and we are hoping great things for the Methodist Church of Japan.

Twenty years ago the question of Methodist union was considered and a plan for its inauguration duly reported to at least two of the missions. The Japan Conference of the Methodist Episcopal Church adopted the plan at its session held in Aoyama, Tokyo, 18th August, 1887, and referred it to the General Conference which was to convene the next May in the United States. This governing body of the Church approved the plan, under certain conditions, but there were "lions in the way" and the union failed of consummation.

After being held in abeyance for several years, the question again came to the front, meetings were held for consultation resulting in a formulated plan of union, based on the disciplines of the uniting Churches, which was referred to the General Conferences of the Methodist Episcopal Church, the Methodist Church, Canada, and the Methodist Episcopal Church, South. The first of these bodies met three years

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ago at Los Angeles where the proposal for union was approved and a commission appointed with power to act. Similar action was taken by the General Conferences of the other Churches. The Joint Commission thus established taking the proposed basis of union, modified and revised it at several meetings held in the United States, and finally sent out two from each commission who should have power to consummate the union here on the field.

In accordance with their instructions, a General Conference was called to meet in Tokyo on the 22d May, at which the Commissioners should preside until such time as the new Church should be ready for organisation. There were four annual conferences in the field; two belonging to the Methodist Episcopal Church and one to each of the other Churches. From these conferences the delegates to the General Conference were chosen in the ratio of of one minister for every five. An equal number of lay representatives were provided for, bringing the total number of delegates to 66, 38 of whom were from the Methodist Episcopal Church, 16 from the Methodist Church, Canada and 12 from the Methodist Episcopal Church, South.

The General Conference opened at 9 a. m. with most of the delegates in their seats. When the roll was perfected, it was found that nine of the members were Americans, two of these being women who came as lay delegates from the South Japan Conference of the Methodist Episcopal Church. Bishop Earl Cranston, one of the commissioners of this Church, was the first to preside. His fellow commissioner was Dr. A. B. Leonard. The Commissioners of the Methodist Church, Canada were Drs. A. Carman and A. Sutherland and of the Methodist

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Episcopal Church, South, Bishop A. W. Wilson and Dr. W. R. Lambuth. The main feature of the opening service was the reading of the address of the Joint Commission by Bishop Wilson. It voiced the solicitude of parents sending out a beloved child into the world to begin an independent life. Wise advice, drawn from long experience, as to the conduct of the conference and the general spirit in which the new conditions should be met made the document of great value, especially if the Japanese translation, read by Rev. U. Bessho, was as clear and forcible as the original.

The secretaries of the Conference were the Rev. Messrs. T. Usaki and D. S. Spencer. The Commissioners presided in turn, the Rev. Messrs. S. Ogata, Y. Hiraiwa and M. Matsumoto being elected as their interpreters. At first the delegates were seated according to their original conferences but before the close they were divided into two bodies according to the redistribution of the work, irrespective of their former church relations.

Much of the time of the Conference was filled up with routine duties and minor debates. The first vigorous and prolonged discussion was precipitated by the report of the Committee on Boundaries which recommended that all the churches represented be divided into four annual conferences. Many favored only two. Either division to be, of course, on purely geographical lines. The first vote was a tie, but after further deliberation the number two prevailed by a vote of 30 to 28. The East Conference includes all the work east and north from Shizuoka and Nagano Prefectures; the West Conference begins with the Nagoya and Kanazawa regions and extends to Loochoo.

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Early in the session it became evident, that it would be impossible to formulate a discipline sufficient to serve as the law of the Church for the next four years, by the ordinary method of bringing each item into the open conference for discussion, so the whole question was referred to a committee with full power, the committee to work in harmony with the Commissioners whose final approval of all that was done must be had. They reported on Saturday 1st June that their work had progressed sufficiently for the formal organisation of the new Church, and certain sections of the prospective laws were read. In accordance with the provisions of this law the Conference, after a quiet season of prayer, proceeded to the election of a bishop. Of the fifty ballots cast Rev. Y. Honda received 42 and was declared elected. The consecration services were announced for the next afternoon (Sunday), and were in charge of the Commissioners, assisted by Bishop Harris and the Rev. Messrs. Y. Yoshioka, Y. Hiraiwa and Dr. Wainwright. Bishop Wilson preached on the character of St. Paul, applying it to the present occasion with force and beauty. The whole service was very impressive. All felt that the Lord Himself was in the midst adding His blessing in an abundant measure.

Up to this time the gathering had been a delegated assembly to make ready for the new Church, but from Monday morning (3d June), with a discipline sufficient for such an organisation and a General Superintendent duly elected and consecrated, the assembly convened as the first regular General Conference of the Methodist Church of Japan. Bishop Cranston, on behalf of the Commissioners, formally introduced the new bishop and handed the organisa-

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tion over to his presidency. He accepted the responsibility with words that evidenced an appreciation of the burdens and duties that it brought, basing his remarks on the words of Christ, "My yoke is easy and my burden is light."

The Conference ordered a cablegram sent to the missionary offices of the mother Churches in America at New York, Toronto, and Nashville, as follows;—"Gratitude to God and Churches for union. Y. Honda, Kantoku, Superintendent or Bishop."

The Conference began to realise its responsibilities when the committee on Evangelism brought in a strong report calling for a forward movement and naming 5,000 *yen* as the sum needed for a year's work. In addition to this, very considerable sums were reported as needed for the expenses of the Conference and for Episcopal support. These financial burdens will bear heavily on the Church but will be a mighty spur to systematic benevolence and the spirit of self-support.

The Conference provided for several connectional Boards, electing the following number of managers for each: Missions and Church Extension, 16; Sunday Schools and Wesley Endeavor Societies, 8; Publications, 8; Education, 12; Finance, 6; Special Committee on the Forward Movement, 20. A Standing Business Committee of twelve was also provided for, to which all matters of business may be referred between the regular quadrennial sessions of the General Conference. It will also act as an Advisory Board to the General Superintendent and in case of his demise has power to call a special session of the General Conference to elect his successor.

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One of the most difficult problems for the Commissioners to settle was the relation of the missionaries to the new body. Questions of constitutional law at home as well as the interests of the work here were involved. The Commissioners ruled that the missionaries must, if they continued to represent the home Churches and be supported by them, have some connection with those Churches. Would the Japanese be willing to grant them any privileges in the new Church? The passage of the following resolution solved the difficulty most satisfactorily.

"Resolved; that every missionary regularly appointed by the Methodist Episcopal Church, the Methodist Episcopal Church, South, or the Methodist Church, Canada, to work in co-operation with the Methodist Church of Japan, as contemplated in the Basis of Union adopted by the Commissioners of said Churches, shall by virtue of such appointment be entitled to all the rights and privileges of actual membership in the annual conference where his service is being rendered, so long as his administration and conduct conform to our discipline.

"Every such missionary, who may in writing elect to serve in this relation, shall be subject to the assignment and direction of the missionary authorities of the Church by which he is supported, in consultation with the "Kantoku." In the event of his nonconformity to our discipline the Kantoku shall in writing so advise the missionary authorities of the Church to which such missionary is responsible; and the course to be pursued shall then be determined by consultation between the Kantoku and the said missionary authorities."

A further courtesy was extended by voting to Bishop Harris, for the past three years Missionary

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Bishop of the Methodist Episcopal Church for Japan and Korea, the position of Bishop Emeritus in the Church of Japan. This was done in recognition of his faithful and self-sacrificing labors for Japan and for this union.

One of the last resolutions adopted before the final adjournment on the night of the 7th June was a call for the annual observance of the Day of Pentecost as a day of special prayer for the outpouring of the Spirit on all the churches.

In closing we note a few of the points in the discipline. First, The Articles of Religion number eighteen, a considerable reduction in number from that in the home churches. Second, The General Superintendents are elected by the General Conference for a term of eight years, and are eligible to re-election. Third, The presiding elders, or Chairmen of the districts, into which annual conferences are sub-divided, can serve but four years, and then must serve four years in some other capacity before being again eligible to the chairmanship.

The Annual Conference is to nominate two men for each vacant district and the General Superintendent appoints from these nominees, but he may request further nominations if not satisfied with those first presented. Fourth, The pastors are appointed to the various charges from year to year by the General Superintendent after consultation with the district chairmen.

The total membership of the new Church, including probationers, is about 11,000, with something over 100 ordained ministers, not including the foreign workers. Last year they raised a total of nearly 15,000 *yen* for pastoral support, besides current expenses and benevolences.

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Thus is launched a national Methodism for Japan and we pray that she may so co-operate with her sister churches in the Spirit and in power that this great Empire may speedily be won for the Master of us all.

GIDEON F. DRAPER.

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CHAPTER XIV.

THE EASTERN CHURCH IN JAPAN

This branch of the Eastern Church as is well known is the outgrowth of the work of the venerable and deeply respected Archbishop Nicolai, the first, and for much of the time the only, representative of the Russo-Greek Church in Japan. The following statement was kindly prepared, in Japanese, at the request of Archbishop Nicolai by Mr. Kisaburo Ishikawa. In reproducing this article in English liberty has been taken to depart somewhat from a strictly literal rendering, but in all essential respects it is unchanged. THE EDITOR.

The progress of the Orthodox Church of Christ during the year ending with the month of June 1907 was much more favorable than for several years previous. Year before last the number of persons baptised was 801, while during last year the number rose to 929. The total number of enrolled Christians was at the close of the year 29,973. According to the report made at the Annual Convention of the Church in July, there were, [Japanese], priests (*shisai*) thirty-two; deacons (*hosai*), six; foreign missionaries, Archbishop (*Dai shusai*), one; deacon, one, — altogether, forty ordained clergymen. There were besides, one hundred and sixty-four evangelists and fourteen graduates from the theological school, who may

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be counted as evangelists, making the total one hundred and seventy-eight. There was no special advance in the ability of the Christians to meet the expenses of the local congregations. They are still very weak. There was no important increase in the number of theological students nor in that of the pupils in other Church schools.

From the beginning, the Orthodox Church has looked forward to self-support. Archbishop Nicolai has ever been earnest in his exhortations that the Church should prepare to assume the entire support of its ministers, plainly stating that sooner or later the time must come when the Russian Missionary Society would inevitably cease its aid. While in view of these exhortations, more or less has been done in planning for self-support, the ability to attain it, is not yet manifest.

At this time when the gratifying progress in the evangelistic field provides a favorable opportunity for increased efforts in the direction of self-support, the Orthodox Church of Japan faces a serious difficulty.

As a result of the internal disturbances in Russia, there has been a very great decline in the receipts of the Russian Missionary Society, and consequently the grant in aid from that society for mission work in Japan has been diminished. At the same time in Japan, owing to economic changes, even though the contributions of the Christians be maintained at the same standard as before, they would not be in the same degree effective. Since, for the reasons above mentioned, there is no hope of securing the full amount from the Russian Missionary Society, it becomes necessary for the Orthodox Church of Japan to assume responsibility for what may be

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lacking. Nevertheless, that Church has not the ability, in addition to meeting the needs of the local congregations, to provide *yen* 15,000, or more for the general work. Accordingly, at the meeting of the Convention in July, arrangements were made to lessen expenses by diminishing the number of evangelists and students.

Although the Church is confronted by this great difficulty, we do not regard it as a misfortune liable to impede the progress of evangelistic work. Faced as it is by the necessity of attaining self-support, the Japanese Church will rather look upon this necessity as a providence of the Most High, which is designed to be a strong stimulus to further progress. We have seen very lately an illustration of this.

At the time of the conflagration at Hakodate, the Church and the homes of the priest and the evangelist were burned down. The homes of almost all the believers also caught fire and were destroyed. When the believers of the Orthodox Church learned that the central treasury at Tokyo would be unable to afford them any aid in rebuilding the church and the houses of the priest and the evangelist,—these very believers who had lost their own homes regarded it as simply their duty to assume the responsibility themselves and made their decision accordingly. This single illustration suffices to show how out of the midst of hardship the spirit of self-support may come.

Hence we surely believe that as a result of the present trial of the Church at large her progress will be greatly advanced and pray that the will of God may be done.

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CHAPTER XV.

OBITUARY

The American Board.

REV. GEORGE E. ALBRECHT, D.D.

Before leaving his native land to go to the United States, Mr. Albrecht was an officer in the Prussian army, and far indeed from his mind was any thought of spending his life in Christian work, but after coming into personal faith in Christ his fitness for the ministry was so plain that he was soon found in the Theological Seminary at Oberlin, and after graduation his ability was so conspicuous that it was not long before he was promoted from the pastorate at Davenport, Iowa, to the superintendency of the Home Missionary Society; work among the German immigrants in the Interior, and afterwards to a professorship in the German department of Chicago Seminary. Thus he had had a wide experience before coming to Japan in 1887, and an unusually thorogh preparation for missionary work.

His first station was in Niigata, and years afterwards he showed his great fitness for general missionary work while in charge of the Maebashi station for three years, but with that exception his work from 1889 till his departure in 1904 was in the Doshisha Theological School. Here he at first had New Testament Introduction as his special department, and afterwards was given the chair of Systematic Theology and was made Dean of the Seminary, at

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the same time receiving the degree of D.D. from Oberlin. A thorough student and an untiring worker, he devoted all his great gifts to the good of the school and of the students, with all the keenness of a well disciplined intellect, the warmth of an affectionate heart, and the order of an earnest Christian. Happy were the students who were privileged to be under him, and the teachers who were his colleagues. He was generous with his time and his services, always ready to help any one. No one could be associated with him and fail to love and admire him. Besides his work as a teacher he was in great demand as a preacher and did a great deal of work in that and other ways in the direct evangelistic sphere.

Comm.

MISS JULIA E. DUDLEY.

Many hearts on both sides of the sea have been made sad by the recent news of the passing away from earth of Miss Julia E. Dudley, for twenty-eight years a missionary-resident of Kobe, Japan.

Miss Dudley was born in Naperville, Illinois, Dec. 5th, 1840. Her parents were both from New England. Her mother, prior to her marriage, taught in the first school for girls in the vicinity of what is now Chicago.

As a girl Miss Dudley studied in Rockford Seminary, and afterwards spent several years in teaching. She also cared for her mother during a long and painful illness.

Not long after the loss of her mother her thoughts were turned to work in Japan, and she was one of the first lady missionaries to come to this country, she and Miss Talcott coming together in the spring of 1873.

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Their first home was with Dr. and Mrs. J. D. Davis in Kobe. There are those living here now who well remember those early days, when, in spite of stumbling tongues, these two earnest women found their way to many hearts, and many life-long friendships were formed. The two together started a school for girls which became the nucleus for Kobe College, the first building of which was put up less than three years after their arrival.

Miss Dudley also gave much time, from those early years, to church work, as many of the older Christians in Kobe, Hiogo, Sanda, and Akashi well remember.

She and her cousin Miss Barrows were associated in work for twenty-five years. Together they made the first evangelistic tour undertaken by ladies in the interior, visiting several cities in Chukoku and Shikoku. And from that time on for twenty years she visited Shikoku frequently, taking long and trying journeys over sea and mountains.

Miss Dudley had a remarkable facility for finding her way quickly to the hearts of those she met, and doubtless there are many who date their first interest in Christianity from a casual word spoken on boat or train or at some stopping place. *Comm.*

The American Episcopal Church.

BISHOP SCHERESCHEWSKY.

A remarkable figure passed away from the missionary and sinological world by the death in Tokyo on Monday, Oct. 15, 1896, of the Rt. Rev. Bishop S. I. J. Scherechwsky. Born in Poland over seventy years ago, he early reached the United States, where he received his education. Possessed of remarkable linguistic gifts, these turned to special

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account when he entered the Protestant Episcopal Church of America and offered himself for the mission field. Coming out to China, he became, we believe, the first American Bishop of his Church there and laboured long and earnestly in her service.* A stroke of paralysis about twenty years ago forced him to relinquish his episcopal office, but after a short visit to America, he returned to the East, settling down in Tokyo. Then began the work which will render him famous in the annals of the schoolmen. Deprived of the powers of locomotion and the use of his hands, he yet set to work to translate the Bible into *Wen-li* for the benefit of China's millions. Year in year out the devoted though sorely stricken man continued his task and, after completing it, set to work on another translation of the Holy Book into the Mandarin tongue. This finished, he began to prepare a reference Bible in Wen-li, Mandarin, and other dialects and had reached the Gospel according to St. Matthew when the summons came. And now the indomitable spirit has passed quietly to its rest, leaving the world richer by its sojourn here, and leaving besides an example worthy of place on the record which bears on its bede-roll the names of Carey, of Hannington, of Heber, of Selwyn—that bright galaxy of missionary pioneers whose names are numbered with the immortals.—*Japan Mail.*

Bishop Schereschewsky has been called by Max Müller one of the six greatest Oriental scholars in the world.—*E.W.C.*

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*This is an error for the Rt. Rev. C. M. Williams, D.D. of Kyoto was the first Bishop of the American Episcopal Church in China and for several years exercised jurisdiction both in China and Japan. *The Editor.*

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The Reformed Church in the United States.

MRS. CHRISTOPHER NOSS.

The latest American mail has just brought us the news of the death of Mrs. Christopher Noss at her home in Lancaster, Pa., U. S. A,, on February 25th. She leaves a husband, the editor and translator of Lange's Text-Book of Colloquial Japanese and at present Professor of Systematic Theology in the Theological Seminary of the Reformed Church in the United States at Lancaster, Pa., together with six children, to mourn her untimely departure. The funeral services were held on March 1st., at two o'clock in Santes Hall (the chapel) of the Theological Seminary at Lancaster, Pa. About three years ago, Mrs. Noss's failing health compelled her return to America. Up to that time she and her husband had been located at Sendai, where he was a teacher in the Tohoku Gakuin. *Comm.*

The Young Men's Christian Association.

MR. V. W. HELM.

Mr. Helm, died at Kobe, October 29, 1907. Born in Indiana in 1875, graduated from DePauw University in 1896, Mr. Helm entered upon his career as secretary of the Young Men's Christian Association under the State Committee of Indiana, and later served in Dayton, Ohio, as Bible Study Secretary. During his undergraduate days, Mr. Helm had done considerable work as a lay preacher in his church, but the central business of his life from that time until the end was to lead young men to Christ. In college he had become a volunteer for foreign missions and when the opportunity came to

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enter Association work in Japan, he gladly accepted it, being fully supported in the purpose by Miss Martha Teal, whom he married in 1899. Mr. Helm arrived in Japan December 5, 1899 and at once took up the study of the language, which he continued despite the pressure of heavy duties, until he acquired a more than average command of both the spoken and written forms.

He served the city Association of Tokyo until his furlough in 1905, achieving marked success in Bible classes for students and young business men. In 1901 Mr. Helm was largely instrumental in uniting the scattered city associations and in 1903 helped to amalgamate this city league with the National Union of Student Associations.

But Mr. Helm's crowning service was rendered in connection with the work for soldiers in Manchuria during the late war. While this vast undertaking was brought to success by a large number of co-laborers, it is but just to say that he bore a part whose indispensability and exceeding difficulty were known to but few. In face of almost insuperable obstacles in the way of getting permission to begin the work at all, in the securing of proper secretaries and in the raising of the 120,000 *yen* needed to finance it, he pressed steadily forward, nothing daunted, with a heroic faith that since the work ought to be done, God would enable it to be done. Brave and resourceful, he labored behind the scenes in Tokyo all during the war, bearing a dominant part in the direction of the work, although the conditions at the front were only known to him by hearsay. Not until October 1905, after peace had been declared, did he enjoy the privilege of seeing the actual field of operations. That tour of visitation

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through Manchuria was as really a triumphal progress as that of the generals who came back from the war.

Mr. Helm's faculty of seizing opportunities to achieve large things and yet keep himself in the background is well shown also in the Perry Memorial Fund, inaugurated in connection with the fiftieth anniversary of Commodore Perry's visit to Japan, which resulted in the raising of over 100,000 *yen* for the families of Japanese soldiers. The initiation and execution of this whole plan were due to Mr. Helm more than to any other person.

His furlough of fifteen months in America was too full of work for him to recover from the strain of the Army Work, although Mr. Mott and the International Committee gave every facility for a well-earned vacation. But he felt that he must help answer the appeals of the field for money and men and of the home constituency for inspiration. Accordingly he took but three months for recuperation and spent the rest of the time in touring and in studying Buddhism towards a doctor's degree at Yale. Considering how much his study was interrupted, he made excellent progress and gave promise of doing valuable work on Buddhism in Japan.

The imminence of the Federation Conference in Tokyo hastened Mr. Helm's return to Japan in February 1907. In April he was transferred from Tokyo to Kobe. The last six months of his life were spent in the hardest kind of work, especially the conduct of the canvass for funds for the site of an Association building in Kobe. His transfer to Kobe,—a difficult situation, a new set of people and conditions—was a severe test of his consecration. But not till a few weeks before his death, when all trace of rebellion had been conquered, did he confess

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to a soul the struggle it cost him at first to go to Kobe. Later on he had come to look upon the transfer as one of the greatest blessings of his life.

The pivot of all his activity was his vigorous devotional life. As a friend remarked at his funeral: "He combined better than any man I have ever known the practical executive with the devotion of the mystic." A glance at one of his diaries shows almost without exception in the daily record the letters "M.W." which means that on that morning he observed the morning watch. One of his characteristic habits was to kneel if possible in Bible study as well as in prayer, and he was accustomed to use a little Japanese prayer desk with a cross set in the center. His eagerness for spiritual nourishment led him to a singular catholicity in his religious associations. For example, he was fond of the Church of England service and of the Prayer-book, and found a close affinity between himself and the Friends, with some of whom he loved to converse in the Quaker form. *Comm.*

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APPENDIX.

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APPENDIX I.

SIXTH GENERAL MEETING OF THE STANDING COMMITTEE OF CO-OPERATING CHRISTIAN MISSIONS IN JAPAN.

The sixth general meeting of the Standing Committee of Co-operating Christian Missions in Japan was held in the parlors of the Young Men's Christian Association, in Kanda, Tokyo, on January 26th, 1907. Thirty representatives from twenty-one different missions or societies were present. (See the appended list.)

The meeting was called to order at ten o'clock a.m. with the Rev. J. L. Dearing, D.D. in the chair. After devotional exercises, conducted by Dr. Dearing and the Rev. J. C. C. Newton, D. D., the meeting was declared open for the transaction of business.

The secretary offered the *ad interim* report of his office as follows:—

As directed by the Standing Committee, the minutes of the last annual meeting were submitted for approval to the Executive Committee, and then published in "The Japan Evangelist" and in the fourth issue of "The Christian Movement." Separate copies were also supplied to members, as heretofore.

A letter was sent to the Young Men's Christian Association, expressing the thanks of the Standing Committee for the privilege of holding the annual meeting in the Association building; and a report of the Committee's action regarding Church Federation in Great Britain and America was forwarded to, and its receipt acknowledged by, the

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Rev. Wm. H. Roberts, D.D., chairman of the American executive committee.

One more mission has been added to the number hitherto represented on the Standing Committee, viz., that of the Missionary Society of the Church of England in Canada, and the first delegate to be appointed (to corresponding membership, as determined by the size of the mission) is the Rev. Charles H. H. Short.

The secretary was notified late in the year that the South Japan mission of the Reformed (Dutch) Church had latterly had no representative on the Standing Committee. The name of the Rev. A. Pieters should not, therefore, have appeared in the minutes of last year, as representing that mission.

Changes of personnel in the membership of the Standing Committee have taken place as follows: the Rev. J. C. C. Newton, D.D., of the Methodist Episcopal Church, U.S.A., South, replaces the Rev. W. E. Towson; the Rev. E. S. Stevens, of the Disciples of Christ, replaces the Rev. F. E. Hagin; the Rev. Charles Bishop, Methodist Episcopal Church, U. S. A., North, replaces the Rev. B. Chappell; the Rev. H. H. Coates, D. D., Canadian Methodist, replaces the Rev. A. C. Borden; the Rev. W. B. McIlwaine, Presbyterian, U. S. A., South, replaces the Rev. S. P. Fulton, D.D., and the Rev. E. R. Miller, Reformed (Dutch), North Japan, replaces Prof. M. N. Wyckoff, Sc. D.

At the conclusion of the *ad interim* report the secretary was instructed to ascertain whether the fact of non-representation by the South Japan Dutch Reformed mission was to be taken as indicating a purpose on that mission's part to sever its connection with the Standing Committee.

The report of the treasurer, Prof. E. W. Clement, was next presented, and was follows: —

Dr.

To Travelling expenses of members in attendance upon the annual meeting in January, 1906 ... ... 118.41

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To	Contribution to the Y. M. C. A. for the use of its rooms at the last annual meeting	18.90
,,	Secretary's expenses, including printing of minutes and the last annual address, together with a translation of the latter	33.00
,,	Expenses of editing "The Christian Movement," fourth issue	16.27
,,	Printing the same	446.72
,,	Printing letter head	5.50
,,	Traveling expenses, Matsuda School examining committee...	6.00
,,	Translations from the Japanese press ...	65.00
,,	Treasurer's expenses...	1.80
,,	Balance on hand, January 15th, 1907 ...	152.80
	Total	864.40

Dr.

By	Balance brought forward from last report.	250.06
,,	Donation from the mission of the American Christian Convention...	5.00
,,	Sale of "The Christian Movement" in 1905	50.45
,,	,, ,, ,, ,, ,, ,, 1906	81.94
,,	Pro rata membership assessment	475.00
,,	Interest	1.95
	Total	864.40

The report was on motion referred to an auditing committee, upon which the chair appointed the Rev. Messrs. E. R. Miller and U. G. Murphy.

The secretary then offered the following as the report of the Executive Committee:—

During the past year the Committee has held meetings on January 29th, October 23rd and December 7th, and, in conjunction with the Executive Committee of the Japan Branch of the Evangelical Alliance, on December 17th, 24th and 31st, and January 4th, 1907, seven meetings in all, at which the following business was transacted:

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In accordance with the instructions received at the last meeting, concerning the proposed anniversary conference to be held in the year 1909, a committee was selected from the several missions represented on the Standing Committee, and requested to prepare a provisional plan for such a conference and to report at this meeting. This committee was made to consist of Drs. D.C. Greene and J. D. Davis for the Congregationalists, Drs. Wm. Imbrie and A. Oltmans for the missions comprising the Presbyterian and Reformed Council, Bishop M.C. Harris and the Rev. A.C. Borden for the Methodists, Prof. E. W. Clement and the Rev. H. H. Guy, Ph. D. for the Baptists and the Disciples of Christ, and Mr. G. M. Fisher for the Young Men's Christian Association; and Bishops Wm. Awdry and John McKim were invited to join the committee, as representing the Episcopalians. Authority was given to the committee, as thus constituted, to draw upon the treasurer of the Standing Committee for funds, with which to meet any necessary expenses connected with its operations.

As further directed at the last meeting of the Standing Committee, a Board of Examiners was appointed for service in connection with the Japanese Language School conducted by Mr. I. Matsuda, the same consisting of Drs. H. H. Guy and C. K. Harrington, the Rev. Messrs. H. Pedley and E. R. Miller and Mrs. C. Van Petten.

In the matter of the so-called Earl Lectureship, which was referred, with power, to the Executive Committee, it was decided to concur in the request, as preferred by the Young Men's Christian Association, that the lectureship be extended to Japan, and a joint letter was prepared and sent to the Pacific Congregational Seminary at Berkeley, California, and to Mr. Wm. Earl, the founder of the lectureship; but no response has as yet been received.

A vacancy occuring in the committee on Christian literature through the withdrawal of the Rev. B. C. Haworth, the place was filled by the appointment of the Rev. A. Oltmans, D. D., and the committee was

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enlarged by the further appointment of Prof. Frank Muller and the Rev. F. G. Harrington.

The Executive Committee would also report that, in consequence of the absence of the Rev. W. P. Buncombe, the last appointed Chairman of the Standing Committee, the Vice-chairman, the Rev. J. L. Dearing, D.D., was advanced to this position and requested to deliver the annual address.

A report by the special committee, appointed to visit the School for Foreign Children in Tokyo, was presented to the Executive Committee subsequent to the date of the last annual meeting, and the same was made public in the columns of "The Japan Evangelist," "The Japan Mail," "The Japan Times," and in the fourth issue of "The Christian Movement."

The Rev. D.C. Greene, D.D., editor of "The Christian Movement" for the year 1906, was asked to undertake further preparation of the fifth annual issue, and accepted the appointment on condition that he be given an assistant. Prof. Clement was accordingly chosen, and has consented, to act in the latter capacity.

The privilege of distributing *gratis* as many copies of the fourth number of "The Christian Movement" as he might deem advisable was extended to Dr. Greene; and in order to a still wider circulation of the pamphlet abroad, and to larger financial returns from its sale than have heretofore been secured, and in view of the encouraging reception given to it in many quarters, the editor and publisher were requested to make selling arrangements, if practicable, with one or more foreign book firms, on such a basis as to price as should bring in to the Standing Committee at least sixteen *sen* per copy plus the amount of the postage, and should guarantee to the selling agencies such a measure of remuneration as should be necessary to induce them to handle the publication.

As directed by the Standing Committee, the address on Church Union, delivered by the Rev. G. W. Fulton

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at the last annual meeting, was translated into Japanese, and English. It appeared in full as a supplement to "The Japan Evangelist," and called forth a rejoinder in that periodical by the Rev. A. W. Cooke, of the American Episcopal mission, who wrote also to the secretary, asking that the same publicity be given to his views as had been secured for the address through its publication and circulation in pamphlet form. Neither the secretary nor the Executive Committee felt authorised to comply with this request, and Mr. Cooke was informed that the matter would be brought to the notice of the Standing Committee at the first opportunity.

One other matter of importance has come before the Executive Committee, and calls for a somewhat extended reference in this report.

Early in the year the secretary was addressed by one of the officers of the International Sunday-school Association of North America, with reference to a proposal, on the part of that organisation, to undertake a sort of Sunday-school mission to Japan, and the opinion of the Standing Committee regarding the enterprise was asked for and its support solicited. Letters were sent in reply, suggesting substantially that better results would probably be secured through the connection of any such movement with the committee of the Federated Evangelical Churches in Japan, which had recently been formed, or, pending the development of this committee into an effective union agency, with the still existing Japan Branch of the Evangelical Alliance. The sympathetic interest of the Standing Committee was of course guaranteed.

In consequence of this correspondence, it was to the two bodies, the Evangelical Alliance and the Standing Committee, that the agent of the American Association was specially accredited, when, toward the close of the year, he set out for the East. For the conduct of the movement was entrusted to a special commissioner, Mr. Frank L. Brown, who is now in Japan, having arrived

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in the early part of December. Through the instrumentality of the Executive Committee, the commissioner was early secured an interview with the Executive Committee of the Evangelical Alliance, at a joint meeting held on December 17th; and at a succession of joint meetings held subsequent to that date, the proposals were fully considered, and a National Sunday-school Association was finally organised, similar to the one represented by Mr. Brown, and now so well known for its usefulness to the churches of America. The following resolution was adopted in this connection:

"At a meeting of the executive committees of the Japan Branch of the Evangelical Alliance and the Standing Committee of Co-operating Christian Missions held in the city of Tokyo on the 17th of December, 1906, it was Resolved that, whereas Mr. Frank L. Brown, of the International Sunday-school Association of North America, has come to Japan, at the instance of that organisation, to aid in promoting the interests of Sunday-school work here, through the use of such organised co-operative methods as have proven of value and benefit to the churches of America, a most cordial welcome be extended to Mr. Brown on behalf of the Evangelical Alliance and the Standing Committee of Co-operating Missions, and that he be requested to convey to the brethren in America the thanks of these two bodies for the sympathetic interest in Christian work in Japan, which they have manifested by sending him on this important commission, and also the assurance of a desire, here entertained, to facilitate in every possible way the contemplated development of the Sunday-school activities already in progress. And it was further Resolved, with a view to giving practical effect to this desire, to take steps for the early inauguration of a general Sunday-school movement along such lines as should seem best calculated to secure for it the widest influence and effectiveness, in Japan and elsewhere throughout the East."

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This action was signed by the secretaries of the two executive committees, and handed to Mr. Brown, to be forwarded to the International Committee in America.

In effecting this Japanese Sunday-school organisation, due notice was taken of an association formed during the year under the presidency of the Rev. N. Tamura, which, however, was merged in this larger and more widely representative body, and is therefore no longer in existence.

The thoroughly co-operative character of the new enterprise — co-operative as between the foreign and Japanese brethren — may be seen from the fact that the missions have constitutional representation, not only in its membership, but also among its officers and upon its controlling board, and of the further fact, which has rendered the movement practicable at this time, that the provision of some two thousand *yen* toward meeting initial expenses has been made by an American gentleman, Mr. H. J. Heinz, of Pittsburg, with the prospect of a renewal of the gift from time to time, should that be found necessary. It is further expected that the funds hitherto set apart by certain of the missions for the preparation of Sunday-school lesson helps will be placed from this time forward in the hands of the literature committee of the Association, a committee that is composed of both foreign and Japanese members.

While these plans were still under consideration, a printed statement regarding them was issued by the joint committee and circulated among the churches and throughout the missionary body. The statement consisted of extracts from letters, written by prominent statesmen, clergymen and Christian business men in the United States and Canada, and given to Mr. Brown, with a view to introducing him to the Christians of Japan and commending the mission on which he was sent. And now that the Japanese association is formed, it will have the benefit of Mr. Brown's assistance, as he visits in its interests the more important centers of population, previous to the date of his leaving for Europe, two months hence, to

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attend the next all-world Sunday-school Convention, which will be held in May in the city of Rome.

And this leads to the mention of one other feature of the correspondence with the Sunday-school Association in America. It was earnestly desired, on behalf of the management of the Rome Convention, that delegates should be present from Japan, and in this desire the Executive Committee would heartily concur, and would recommend that such of the members of the Standing Committee, or any others, members of the missions represented upon it, as are likely to be in Rome at the time of the meeting, be asked to sit as representatives there of the Standing Committee, and in general of the Sunday-school interests of the Japanese churches. The Rev. J. G. Dunlop, whose name is among those to be presented in this connection, has already been chosen for one of the secretaries of the Japan Association. It should be added that the appointment of missionary delegates to the Rome meeting need not, and will not be allowed to, preclude representation there by Japanese delegates also, should any such be able to attend.

The Executive Committee would conclude its report on this important subject, and the report as a whole, with the hope that, as a result of the co-ordinated effort, which has thus been inaugurated in the interests of the Sunday-school work carried on in Japan, this work may be greatly advanced, and the coming of Christ's Kingdom throughout the empire correspondingly hastened.

At the conclusion of the report of the Executive Committee the request of the Rev. A. W. Cooke was considered, and it was decided to reply, through the secretary, to the effect that the aim of the Standing Committee is not such as to permit of its becoming an agency for the furtherance of controversy, and that the Committee would therefore respectfully decline to comply with the request.

The courtesy of the floor was then tendered to Mr. Frank L. Brown, of the American Sunday-school Association, who had already been voted a corresponding member,

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and Mr. Brown responded with the greetings of the Association and a statement in some detail of the purpose underlying the movement he felt privileged to represent.

Following this, the chairman of the committee on co-operative evangelistic work, the Rev. H. K. Miller, stated that no occasion had arisen during the year for the exercise by the committee of the functions pertaining to it as a special evangelistic agency, and that therefore it had no report to offer.

The secretary next read the report of the committee on speakers from abroad, as prepared by its chairman, Dr. J. L. Dearing. The report was as follows:—

> Although during the past year several gentlemen, who are prominent in Christian circles abroad, have visited Japan for longer or shorter periods, arrangements were so fully made through other agencies for utilising their presence here that the services of the committee to this end were not greatly required. One of these gentlemen was Rev. Howard Agnew Johnston, D.D., of New York. Dr. Johnston's itinerary covered a considerable part of the country, and was conducted largely in the interests of the Presbyterian Church, of which he is a member; but his addresses were helpful to many besides Presbyterians, and the members of the committee are glad to have had the opportunity of contributing in some slight degree to their wider effectiveness.
>
> And the same may be said of their connection with the visit of Mr. Frank L. Brown, the Sunday-school commissioner.
>
> It is also their pleasure to report, for the near future, the anticipated arrival of a number of distinguished men, who will come to Japan under the particular auspices of the Young Men's Christian Association, and on the occasion of the World's Federation Conference, to be held in Tokyo in April. The Executive Committee of the Association will be the natural agency for organising the aid which this company of men are expected to render, not only in Tokyo, but elsewhere throughout

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Japan. The members of the Conference are to separate upon adjournment into a number of sections, for the wide visitation of the provinces, from as far north as the Hokkaido to Kyushu in the south-west. It is gratifying to be able to say that one of these visitors will be the Barrow's India lecturer, President Charles Cuthbert Hall, who comes this year a second time on the Haskel (Barrows) Foundation. Under ordinary circumstances your committee would expect to arrange for Dr. Hall's services, now as on the occasion of his former visit, four years ago, but it has seemed best to entrust the matter entirely to the Y. M. C. A. Any assistance in our power will be rendered, however, to make his influence and that of the other visitors, as far reaching and effective as possible in the interests of Christian propagandism.

The next report was that of the committee on statistics. It was given by the chairman, Rev. H. M. Landis, who referred to the pages of statistical matter published in the last issue of "The Christian Movement," and explained the difficulty of securing accurate results as long as a lack of uniformity obtained both in the fiscal years of the different missions, and in the degree of detail with which statistical data was rendered available.

The report of the committee on Christian literature was presented by Mr. G. M. Fisher, as follows:—

The committee published in "The Japan Evangelist" for December, 1906 the titles of a number of English books, the translation of which into Japanese was then in progress, or was soon to be undertaken, and it is endeavoring to make the list a complete one. It has also secured, through the efficient agency of Prof. Frank Muller, and with the co-operation of Prof. Clement, editor of the "Evangelist," a series of religious and other summaries of what is appearing in the Japanese press, not extensive, but nevertheless summaries of considerable value, as indicating the trend of present day thought in Japan. And, further, it has considered the advisability of attempting, as a committee, to have translating work

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done, and would gladly enter upon this inviting field, if sufficient funds could be secured for the purpose, taking up first, at least in part, the valuable work on Apologetics by Prof. Balmain Bruce.

The committee would urge upon the attention of the Standing Committee the desirability of establishing loan libraries for the circulation of Christian books among pastors and others engaged in Christian work.

And they would further recommend, in connection with the Standing Committee's action of last year regarding Sunday-school lesson helps, that the provision of this form of Sunday-school literature, hitherto made by several of the missions, be entrusted hereafter to the recently organised Sunday-school Association of Japan.

The Standing Committee on motion adopted this recommendation, and it was decided to further request the missions to contribute sums of at least ten *yen* for each appointed representative, the fund thus raised to be used by the Christian literature committee in the proposed translation and circulation of Christian books.

The report of the committee on educational and eleemosynary work was rendered by Prof. E. W. Clement and the Rev. U. G. Murphy, who dealt with the two subjects separately and in the order named. The following is the report on educational work:—

In the educational world of Japan, one of the most important events of the past twelve months has been the coming of a new administration in the *Mombusho* (Department of Education). A most cordial welcome has been extended to Mr. Makino, the Minister, and to Mr. Sawayanagi, the Vice-minister, who are recognised as men of a liberal and progressive policy, and one that is expected to accomplish much needed reforms in the educational affairs of the empire.

The year has also brought evidence, and increasingly, of a changed attitude among educationalists toward religion in general, and particularly Christianity. This has been especially shown in the greater frequency, with

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which Christian speakers have been invited to deliver addresses in public institutions of learning, and the larger freedom allowed them in speaking on religious themes.

And this suggests the fact of increasing opportunities afforded to missionaries for getting in touch with young men and women of the student class, especially students in Normal schools. There are several missionaries, who, by teaching English a few hours per week in a local institution, have widened greatly their social, moral, and religious influences. There are hundreds of schools scattered about Japan, which are unable, for economic reasons, to employ regular English teachers, such as those now obtained through the agency of the Y. M. C. A., but which would undoubtedly welcome a little assistance from a resident missionary. And the students thus assisted would be certain to show their appreciation, then and thereafter, in ways which would redound to the interest of the missionary's principal business.

The number of Chinese students coming to Japan is increasing from month to month ; so that the responsibility of all Christian workers here is growing heavier on this account also. The Young Men's Christian Association is meeting this responsibility to the best of its ability, but finds itself handicapped by lack of men and means. Here then is another golden opportunity for missionary endeavor and influence.

The influx of Filipinos and Indians, chiefly for purposes of education, presents a similar problem. The Tokyo Gakuin (Baptist) has carried on special classes in science and mathematics, in English, for Chinese and Philippino students, and feels well repaid for its efforts.

As bearing on the general subject of education at the present time, the following is of value, as taken from a letter written by a missionary educator in one of the larger interior towns.

"On September 1st our school became a *chugakko* (middle school) under the Department of Education. No change in any of our religious principles or practices was required

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of us while the negotiations were being carried on; but after the permit had been granted a note was sent from the Minister of Education, saying that the school was not to be used as an agency for the propagation of Christianity. When we asked at the *Kencho* (local government office) for an explanation of what was meant, we were told that no organisation outside of the school could be allowed to use the institution as a means of spreading a knowledge of Christian doctrine, but that the authorities had no wish to interfere with any voluntary services that might be held in the school by either students or faculty.

As the notice was given in the form of a ministerial opinion, and not that of an order, we took it simply as a warning not to follow the plan, adopted in many Buddhist schools, of admitting men thirty years old and upwards, and using governmental school privileges to advance the interests of the sect or temple, with which the school was connected. No change of any kind has been made in our religious services. Chapel exercises are conducted by the teachers and older students, special speakers address the school on religious subjects, and a Sunday night preaching service is held, at which persons living in the neighborhood, in addition to dormitory students, teachers, etc., are invited to be present.

Students purchase and use copies of the New Testament, and all have their own song books. Practically every one of the hundred and twenty-five now enrolled possesses these books.

We shall endeavor to meet all government requirements, and at the same time shall not sacrifice any Christian principle. The roll is called at the chapel services, which amounts to the requirements that all students shall be present. We have never, as a rule, insisted on our students coming to these services; but the attendance has always been good, and there has been no difference in this respect, since we entered upon the new regime.

Our position is a delicate one, but if we can continue

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under such an arrangement, a fine precedent will have been established, so far as Christian schools with Government privileges are concerned."

Rev. U.G. Murphy then read the report on eleemosynary work, as follows:—

The work of famine relief in the North is still carried on by the Government, supplemented in a small way by private aid, rendered to the most needy by missionaries and others. While it is not likely that there will be many more cases of actual starvation, poor crops, and the general impoverished condition of the people in the affected districts, are still causing much suffering.

The famine relief contributions received from foreign countries, of which the largest, amounting to $250,000, was from United States, were greatly appreciated by the nation, and the money has been judiciously expended. In this connection the contribution by the Japanese of *Yen* 292,000 ($146,000) for the assistance of the San Francisco earthquake sufferers deserves mention, not only because of the size of the sum, but also for the quick and unostentatious manner in which it was collected and forwarded to America.

The increased interest in, and enlarged subscriptions for Miss Riddell's Leper Asylum at Kumamoto would seem to indicate that the Japanese sympathy for lepers is now genuine and destined to become permanent, and there is reason to hope that the Central Government will soon take measures for the relief, and possibly the segregation, of these unfortunates.

The work along the various lines of general benevolence has continued about as usual during the year. Orphan asylums, rescue homes, blind schools, etc. have been useful on the whole, and fairly well supported. Happily the craze for founding orphan asylums and other benevolent institutions has somewhat abated; and even the mismanaged and over-officered non-Christian institutions, of the past are now in better shape than they were, and are conducted in a comparatively satisfactory manner.

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As for the institutions of benevolence that are Christian in character, missionaries and others could do no better than to give liberal support to those already established, and to decline resolutely to assist in founding any new ones.

Your committee took action early in the year concerning the paper on social purity, referred to it from the Women's Christian Temperance Union, and recommended that the contents of the paper be made known to all Christian workers, who might desire to take part in a movement for advancing the interests of Japanese society in this important direction. We endeavored to secure joint action by the national W.C. T. U. and Y. M. C. A. organisations, looking to a general Purity Movement for the whole of Japan, but have to report that nothing definite has as yet been accomplished. Probably the new Federation of Churches will be the proper body to move in the matter, when once it is fully organised. Something certainly should be done to stem the tide of immorality among the young of both sexes; and while the missionaries cannot very well take the initiative, they should be ready and eager to assist in this kind of effort in every possible way.

Realising the dangerous object lesson in the matter of restricting immorality, which was presented by the prefectures of Gumma and Wakayama—dangerous from their point of view—the keepers of brothels there and in other parts of the empire are making strenuous efforts to have the social evil regularly licensed again in these two localities. Already the Wakayama Assembly has voted in favor of the scheme; but the vigorous agitation carried on by the local Christians has about headed off the movement in Gumma. Several of the lower courts have declared the debts of licensed women to be invalid in law, and we are hoping that the Supreme Court will sustain the decisions.

The special committee entrusted with the preparation of a circular of information concerning Christian work for the

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use of tourists and other visitors to Japan, reported as follows, through Dr. Dearing, the secretary reading thereport:—

> The task assigned to the committee has not been accomplished. The efforts made to secure material for such a circular were not cordially seconded by the several missions, and it is increasingly difficult to determine precisely what kind of a circular is needed. To many "The Christian Movement" seems more nearly what is required than anything else that could well be prepared. The report, moreover, that one or more of the missions, as well as the Young Men's Christian Association, have had it in mind to get out illustrated printed statements relating to the work under their care, has proved for us a further deterrent influence. For these and other reasons, therefore, we crave the indulgence of the Standing Committee regarding our failure to carry out the instructions given to us, and would venture to recommend that the project be abandoned.

The recommendation contained in this report was adopted, and the committee was accordingly discharged.

The hour for the noon recess (half past twelve) having arrived, a committee on nominations was appointed, consisting of the Rev. Messrs H. H. Coates, D.D., and G. Bowles and F. Parrott, Esq., and the Standing Committee stood adjourned until two o'clock, the Rev. J. B. Hail, D. D. leading in a concluding prayer.

On re-assembling at two o'clock, prayer was offered by the Rev. E. S. Stevens, and the transaction of business was resumed.

The auditing committee reported that they had examined the treasurer's accounts and found them correct.

The committee appointed to visit and report on the language school conducted by Mr. I. Matsuda next reported, through the Rev. H. H. Coates, D.D., as follows:—

> The attendance during the year may best be given by periods of three months each. . . From January to March there were thirty-six students enrolled, six of whom were in a special course. They were divided into six classes,

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(first year, four; second year, two), under five different teachers. From April to June, the numbers were: students, thirty-two (including six in the special course); classes, six (first year, four; second year, two), and teachers, five. From October to December there were: students, twenty-seven (including seven in the special course); classes, five (first year, three; second year, two); and teachers, six, two men and four women. Those who have taken the examinations were, of the first class, ten, one of whom failed, and of second class, one, who, it may be noted, did extraordinarily well.

Mr. Matsuda asks that the attention of the Standing Committee be called to certain points, and first, to the fact that the attendance has been falling off, as may be seen from the foregoing statement. It will be difficult to keep the school going, he says, unless an average of at least thirty students is maintained, and he, therefore, desires that the missions be again requested to give the school their earnest support by sending to it any new missionaries they may receive. He thinks that it should not be left to the individuals themselves, but that mission action should be taken, requiring attendance; and he says that if the tuition fees of a sufficient number could be guaranteed, and secured to him by direct payment from the mission treasuries concerned, it might be possible to make material reductions. For example, a tuition of a hundred and twenty *yen* a year might be cut down to an even hundred.

Further, when missionaries enter the school, they should do so, he says, with the idea of remaining, as far as possible, for at least a whole year, When they come for only one or two terms, he finds it difficult to organise the classes properly, and it is correspondingly disadvantageous for the students themselves.

He wishes also that the missions may be urged to require of those who are placed in the school, that they take the examinations conducted by the examiners whom the Standing Committee appoints; and he would be

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glad if the language committees, belonging to the various missions would visit the school, and examine into its work and methods, and offer suggestions; since the main purpose of the school is after all to meet the peculiar requirements of missionaries.

Further statements were made regarding the school and its usefulness, by Dr. D.C. Greene and by the Rev. H. Pedley of the Examining Board, and the Standing Committee then voted to continue the two committees (on visitation and examination), as an assurance of its continued approval of Mr. Matsuda's enterprise and hopes for his success. The suggestions contained in the report were on motion referred for consideration to the several missions.

The report of the committee on the proposed General Conference for the year 1909 was then presented, as follows, by its chairman, Dr. Greene:—

There is a wide-spread desire for a conference, which may worthily mark the close of a half-century of modern Christian work in Japan; but under what auspices it had best be held is not yet clear. The Executive Committee of the Evangelical Alliance has the matter under advisement, and it is most desirable that either that body of Japanese Christians, or some other equally representative, should take a leading part in arranging for such a gathering. Accordingly the committee would recommend that they be continued and clothed with full power to take such action as may be deemed fitting, in preparation for a conference in the year 1909.

After discussion it was decided to continue the committee without further instructions, and the Right Rev. H. J. Foss, D.D. was substituted for Bishop Awdry as a member of the committee, on account of the latter's prolonged absence from Japan.

At half past two o'clock the Standing Committee went into open session, as previously arranged, in order to hear the address of the Chairman.

The session was opened with prayer by the Rev. H.H. Coates, D.D., the Rev. A.T. Howard, D.D., having been

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called to the chair, and a considerable number of visitors being present. Dr. Dearing was introduced and spoke most interestingly on the subject of *Theological Education in Japan.*

At the close of the address the thanks of the Committee and visitors were extended to Dr. Dearing, and the satisfaction of all was manifested on hearing that a wide publicity would be secured for the address through its early publication in the columns of "The Japan Evangelist."

On the resumption of general business at four o'clock, the committee appointed at the last meeting to investigate the several Christian publishing interests, now in existence throughout Japan, with a view to their union or federation, reported that during the year the same question had been under consideration as part of a plan for the general federation of Japanese Churches, and that for this reason it had seemed best for no steps to be taken in the matter at this time on behalf of the Standing Committee.

The subject of the Tōkyō School for Foreign Children was next introduced, and the support given to the institution in past years by the Standing Committee was on motion continued through the appointment of a committee of visitation, named by the chair, which was made to consist of the following persons, viz., the Rev. Messrs. A. Oltmans, D.D., A.T. Howard, D.D., H. Pedley and S.W. Hamblen and Miss A.C. Macdonald. This committee was requested to make its report in writing to the Executive Committee, with a view to publication, as heretofore.

The editor of "The Christian Movement", Dr. Greene, reported at this point the successful bringing out in midsummer of the issue for 1905. He explained that an earlier completion of the work would have been possible, only at the expense of omitting much valuable material, which he had obtained from the annuals prepared by the various Departments of the Government, some of which were not available until after the summer had begun.

The thanks of the Standing Committee were voted to the Rev. A. Pieters for his contribution to this number of "The

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Christian Movement" on the subject of *The Educational System of Japan*, "the best account of the system," in the editor's judgment (see preface), "which has yet appeared in the English language."

The secretary next introduced the subject of the new Sunday-school Association, as already referred to in the report of the Executive Committee, and called attention to the need of appointing six members of the Standing Committee to membership in the Association, as provided for in the constitution of that body. The Standing Committee on motion expressed its approval of what had been done in this direction, and referred the selection of the six representives to the incoming Excutive Committee.

Further, and in the same connection, the following persons were invited to represent the Standing Committee at the World's Sunday-school Convention, to be held in Rome, Italy, in May; viz. the Rev. Messrs. A.D. Hail, D.D., J.G. Dunlop, R.H. McGinnis and W.W. Prudham, and the Executive Committee was authorised to give credentials also to any others from among the missions, who may be able to attend.

The desirability was further recognised, by vote of the Committee, of having representation at the Centennial Missionary Conference, soon to convene in the city of Shanghai, and the Executive Committee was directed to accredit as delegates on the Committee's account any of the missionaries from Japan, who may plan to be present and desire the appointment.

The following resolution in the interests of peace and arbitration was then adopted:

> "Resolved, that the Standing Committee of Co-operating Christian Missions in Japan place itself on record as desiring to encourage the rising Peace Movement in Japan, and as suggesting to all missionaries that they earnestly consider their opportunities, relative to the national and world wide organic movements for peace and arbitration."

A motion was then made and passed, recommending to the several missions that if practicable, some of their mem-

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bers, well qualified by the use of the Japanese language, be set apart for Christian work among Japanese residents in Manchuria and Korea.

The following officers and Committees were elected for the ensuing year :—

For Chairman, the Rev. G. Chapman ;
„ Vice-chairman, the Rev. G. Bowles ;
„ Secretary, the Rev. T. M. MacNair ;
„ Treasurer, Prof. E. W. Clement ;
„ Statistician, the Rev. H. M. Landis ;

For the Commitee on Christian Literature, the Rev. Messrs. H. H. Coates, D. D., F. G. Harrington, A. Oltmans, D. D., D. W. Learned, D.D., W. Imbrie, D.D. and Prof. Frank Müller and Messrs. F. Parrot and G. M. Fisher ;

For the Committee on Cooperative Evangelistic Work, the Rev. Messrs. E. R. Miller, J. D. Davis, D.D., G. W. Fulton, C. T. Warren, J. C. C. Newton, D. D., E. S. Stevens and H. Pedley, and Miss M. A. Spencer ;

For the Committee on Speakers from Abroad, the Rev. Messrs. J. L. Dearing D. D., C. S. Davison, and A. Pieters and Messrs. F. Parrot and G. S. Phelps ;

For the Committee on Educational and Eleemosynary Work, the Rev. Messrs. S. H. Wainwright, M. D., U. G. Murphy, G. Chapmau, J. H. Pettee, D.D., and A. T. Howard, D.D., and Prof. E. W. Clement and Miss A. C. Macdonald ;

For the Committee on Statistics, the Rev. Messrs. H. M. Landis (*ex officio*) S. W. Hamblen, D. S. Spencer, and H. Loomis.

For the Executive Committee, the Rev. Messrs. D. C. Greene, D. D., J. L. Dearing, D. D., H. H. Coates, D. D., A. T. Howard, D. D., G. Bowles and T. M. MacNair and Prof. E. W. Clement (*ex officio*).

The newly appointed commitee on co-operative evangelistic work was on motion entrusted with the preparation of a Christian "exhibit" at the National Exposition, to be conducted in Tōkyō during the coming spring and summer.

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A resolution of thanks to the Young Men's Christian Association for the use of its rooms during the day was next adopted, and the treasurer was directed to send to the Association the sum of fifteen *yen* in further recognition of the courtesy.

The executive committee was empowered to fill vacancies occurring in any of the committees, and was requested to make the necessary arrangements for the next annual meeting, to be held as near as practicable to the middle of January 1908.

The minutes of the meeting were referred for approval to the Executive Committee, and the Committee then adjourned, with prayer by Rev. G. Bowles.

T. M. MacNair, Hon. Sec.

Roll of the Standing Commitee and of the Co-operating Missons January, 1907.

American Baptist Missionary Union,
Prof. E. W. Clement * (F),
Rev. J. L. Dearing, D.D. * (F),
American Board,
Rev. D. C. Greene, D.D.* (F),
Rev. Hilton Pedley,
American Christian Convention,
Rev. A. D. Woodworth *: (C),
Bible Societies,
F. Parrot, Esq.* (C),
Church Missionary Society—Central Japan Mission,
Rev. G. Chapman * (F),
Rev. A. Lea * (F),
Missionary Society of the Church of England in Canada,
Rev. C. H. H. Shortt * (C),
Disciples of Christ,
Rev. E. S. Stevens * (F),
Evangelical Association,
Rev. S. J. Umbreit (C),

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Methodist-Canadian,
Rev. H H. Coates, D. D.* (F),
Miss I. M. Hargrave (F),
Methodist Episcopal—U.S.A., North,
Rev. C. Bishop * (F),
Miss M. A. Spencer (F),
Methodist Episcopal—U.S.A., South,
Rev. J. C. C. Newton, D.D. * (F),
Methodist Protestant,
Rev. U. G. Murphy * (F),
Presbyterian—Cumberland,
Rev. J. B. Hail, D.D.* (F),
Presbyterian—U. S. A., North (East Japan),
Rev. T. M. MacNair * (F),
Presbyterian—U. S A., North (West Japan),
Rev. G. W. Fulton * (F),
Presbyterian—U. S. A., South,
Rev. W. E. McIlwaine (F),
Reformed Dutch (North Japan),
Rev. E. R. Miller * (F),
Reformed-Dutch (South Japan),
. . . . . .
Reformed-German,
Rev. H. K. Miller * (F),
Society of Friends, Scripture Union etc.,
Rev. G. Bowles * (C),
United Brethren,
Rev. A. T. Howard, D. D.* (C),
Woman's Missionary Union,
Miss S. A. Pratt * (C),
Young Men's Christian Association,
G. M. Fisher, Esq.* (C).

The following persons were also present, as members of sub-committees :

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* Present at the meeting.
(F) Full member.
(C) Corresponding member.

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Rev. S. W. Hamblen, American Baptist Missionary Union,
Rev. Wm. Imbrie, Presbyterian—U. S. A., North (East Japan),
Rev. A. Oltmans, Reformed-Dutch (North Japan),
Prof. M. N. Wyckoff, Sc. D., Reformed-Dutch (North Japan),
J. L. Cowen, Esq., Methodist Episcopal—U. S. A., North (Business Agent of the Commitee), and
Miss A. C. Macdonald, Young Women's Christian Association.

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APPENDIX II.

Statistics of Chinese Students Studying in Tokyo

	Name of School	Gov't or Private	No. of Students
1	Kobun Gakuin	Private	1550
2	Keigakudo	Private	800
3	Iwakuratetusdo Gakko	Private	137
4	Keikan Gakko	Private	500
5	Tobun gakudo	Private	120
6	Taisei gakudo	Private	30
7	Toatetsudo	Private	320
8	Toyo Daigaku	Private	630
9	Kobun Gakuin	Private	310
10	Waseda University	Private	900
11	Shinbu (Military School)... ...	Private	430
12	Seijo Gakko ,, ...	Private	297
13	Kansatsu (Kanda)	Private	500
14	Keiogijuku...	Private	13
15	Hosei Dai Gaku...	Private	1,200
16	Koto Kogyo Gakko Higher Technical School	Government	46
17	Imperial University...	Government	272
18	Higher Normal School	Government	27
19	First High School	Government	83
20	Higher Commercial School ...	Government	73
21	Central Law School...	Private	120
22	Dobun Shoin	Private	600
23	Nihon Daigaku...	Private	135
24	Kemu Gakudo	Private	570
25	Same as 21 above		
26	Meij Daigaku	Private	102
27	Yubun Middle School	Private	219
28	Kikwa Shogyo Gakko	Private	105
29	Tokyofu Shokko Gakko	Government	62
30	Middle School Branch Higher Commercial School	Government	58
31	Central English School	Private	73
32	Tokua Gakukan...	Private	23
33	Senshu School (Kanda)	Private	26
34	Tokyo Commercial School ...	Private	21

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35	Tokyo Foreign Language School	Government	22
36	Seisoku English School	Private	25
37	Tokyo Business English School	Private	17
38	Tokyo School of Bookkeeping	Private	35
30	Tokyo Boki Gakuin...	Private	22
40	Tokyo Boki Seishu Gakuin ...	Private	33
41	Keimu (Police School)	Private	162
42	Eibun Gakusha...	Private	205
43	Kokubun (Japanese Classics)...	Private	76
44	Johaku Gakuin...	Private	127

Statistics of Students Enrolled in the Educational Department of the Chinese Young Men's Christian Association of Tokyo.

Summer School—1907

I. Central Department

Provinces	No. Enrolled.
Manchuria...	0
Chihli	2
Shantung	5
Shansi	5
Honan	5
Kiangsu (Kiangling)	14
Kiangsi	6
Anhuei	3
Hupeh	19
Hunan	12
Fukien	2
Chekiang	1
Shensi	1
Szechuan	9
Yunnan	0
Kweichow...	0
Kwangtung	12
Kwangsi	5
Kansu...	0
Total...	102

II. Waseda Branch

Enrollment	106
Total Enrollment	208

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Statistics of Students From China and Korea Studying in Tokyo.

Manchuria	150
Chihli	700
Shantung	450
Shansi	425
Honan	400
Kiangsu (Kiangling)	1,200
Kiangsi	900
Anhuei	350
Hupeh	1,150
Hunan	1,250
Fukien	230
Chekiang	400
Shensi	175
Szechuan	650
Yunnan	300
Kweichow	200
Kwangtung	800
Kwangsi	200
Kansu	50
Total	10,580
Korea	500
Grand Total	11,080

Every Province of China is represented. The above are the statistics up to June 30 1907.

About one third of the students are in Japan at the Government expense while the remaining two thirds are studying at private expense.

Result of the Tokyo Chinese Young Men's Christian Association Evangelistic Campaign held in April 1907. Statistics Showing the Provinces of China and the Schools of Tokyo represented up to June 2. 1907.

Up to June 2. 1907.

I. Provinces of China represented.

Provinces	No. signed decisions cards	No. applied for baptism.	No. baptisms.
Chekiang	27	4	3
Hupeh	34	14	9

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Chihli	32	4	2
Kiangsu	26	7	3
Kwangtung	23	3	2
Hunan	23	9	5
Kiangsi	21	3	3
Szechuan	20	1	0
Anhui	13	2	1
Honan	7	0	0
Kwangsi	3	0	0
Manchuria	3	1	1
Fookien	2	0	0
Shensi	2	0	0
Kweichou	1	1	1
Yunnan	1	0	0
Shantung	1	0	0
Shansi	1	0	0
Total	250	49	30

II. SCHOOLS OF TOKYO REPRESENTED.

Grade	No. signed decision cards.	No. applied for baptism.	No. baptisms.
University	18	2	1
High School	10	3	0
Law School	9	4	3
Police	14	1	1
Military	3	1	1
Technical	221	9	6
Waseda	65	7	5
Preparatory	65	13	7
Miscellaneous	45	9	6
Total	250	49	30

SHANGHAI CENTENARY CONFERENCE

Resolutions Relating to the Chinese Student Work in Tokyo

Whereas, the work of the Young Men's Christian Association for Chinese Students in Tokyo, undertaken on behalf of the missions represented in this Conference, has been so blessed that there are now a considerable number of these students seeking admission to the church; and

Whereas, preliminary steps have been taken by some of the Chinese Christian leaders, looking to the formation of

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a church which shall represent our common Christianity; therefore be it

Resolved, that this Conference appoint a representative committee to consider and report on the situation thus created.

Resolved that this Conference send its cordial Christian greetings to the Chinese Union Church of Tokyo, and express deep interest in, and sympathy with, its members in thus publicly identifying themselves with the body of Christ in the world; that we pledge ourselves to remember them in earnest prayer that under conditions of serious temptation and danger they may keep themselves faithful to their solemn covenant in Christ, and throughout life may honor the name of their Divine Master.

Resolved (a) That to the end that this Church may grow into a vigorous and permanent body which shall both develop the life of its members in Tokyo and commend them to the fellowship of some particular church in the place to which they return in China, it is our judgment that it should be associated with some strong mission in China which shall act on behalf of all the missions and churches represented in this Conference.

(b) That this Conference appointed Bishop L. N. Roots, Doctor S. R. Hodge, and the Rev. W. N. Bitton as a Committee of Fellowship to represent the various Protestant missionary organisation laboring in China in promoting relations of sympathy between them and the Chinese Church in Tokyo.

Whereas, the Young Men's Christian Association at the request of the Shanghai Missionary Association has already started a fruitful work among the Chinese students in Tokyo, who present a field of emergency and opportunity, therefore;

Resolved that we recommend that a few missionaries and Chinese workers should be temporarily loaned when possible to the Young Men's Christian Association, as it may request assistance, for work among the Chinese students in Tokyo.

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APPENDIX III.

MISSION PROPERTY TRUSTS.

In view of the doubt entertained in some quarters as to the right of foreigners to hold real estate in Japan, the following Charter of the Association of Congregational missionaries in Japan will be read with interest. Nearly all mission property in Japan is held by such trust associations. They vary in details, of course, but they are all the same in principle. Foreign religious corporations have no standing before the courts of Japan, but the Government accords the degree of recognition indicated in these charters, that is, it recognises that the mission trust corporations organised under Japanese law may under certain circumstances pay over moneys to the missionary societies specified in the respective charters.

Certain amendments recently made in the Presbyterian charter are duly explained below.

Such juridical persons have all the rights and privileges which belong to similar bodies formed of Japanese subjects and place the titles to mission property upon a secure basis.

The explanations included in the application for the charter are given in full as an important part of the history of missions in Japan.

The Association of Congregational Missionaries In Japan.

The following application for incorporation as The Association of Congregational Missionaries in Japan has been granted in accordance with Article 34 of the Civil Code. A report of the proceedings of this Association

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must be rendered on or before the 31st of January of each year.

Baron Tadakatsu Utsumi,
Minister of the Department of Home Affairs.

July 7th, 1902.

To A. W. Stanford and five others,
No. 60. Shichome, Yamamoto Dori,
Kobe, Hiogo Prefecture.

APPLICATION.

We the undersigned, desiring incorporation as The Association of Congregational Missionaries in Japan, in accordance with Article 34 of the Civil Code and Ordinance 10 of the Department of Home Affairs dated April 1899, respectfully request the same and herewith submit sixteen Articles of Association.

No. 60, Shichome Yamamoto Dori, Kobe, Hyogo ken, Meiji Sanju go nen, (1902) March—

A. W. Stanford, Kobe.
J. L. Atkinson. Kobe.
George E. Albrecht, Kyoto.
D. W. Learned, Kyoto.
J. H. Pettee, Okayama.
D. C. Greene, Tokyo.

To his Excellency Baron Tadakatsu Utsumi, Minister of the Department of Home Affairs.

ARTICLES OF ASSOCIATION.

Article 1.

This Association shall be styled The Association of Congregational Missionaries in Japan.

Article 2.

All missionaries of the Congregational Churches in the United States of America permanently residing in Japan shall be eligible to membership in the Association.

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Article 3.

Any missionaries such as are described in the foregoing article may at their request become members of this Association, subject to a vote at a general meeting of the Association.

Any member of the Association ceasing to be a missionary of the Congregational Churches in the United States of America permanently residing in Japan shall thereby cease to be a member of the Association.

Article 4.

The Association shall shall have no legal connection with any organisation in a foreign country ; or with any organisation in Japan which is ecclesiastical, or whose object is to make a profit by the conduct of its business.

Article 5.

The object of the Association shall be to hold and manage land, buildings, and other property, for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.*

Article 6.

1 The property of Association will consist for the most part of land and buildings purchased by funds contributed, either in the past or the future, by the Congregational Churches in the United States of America.

2 The Association may receive gifts of land, buildings and other property from other donors also.

3 No gift shall be received which is accompanied with conditions whereby it can not be held or used in accordance with the object of the Association as set forth in Article 5.

Article 7.

The Association shall elect from among its own members six Directors who shall constitute a Board of Directors.

---

* See Article 11.

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Article 8.

The term of office of a Director shall be three years. But the six Directors first elected shall be divided by lot into three classes of two each: The first class to hold office for one year; the second, for two years; and the third, for three years from the date of the incorporation of the Association.

Article 9.

When through death, resignation, ceasing to be a member of the Association, or for any other reason, a vacancy shall occur in the Board of Directors, the Board of Directors shall elect a member of the Association to fill the office for the remainder of the unexpired term.

Article 10.

The Board of Directors shall transact the business of the Association.

Article 11.

By a vote of the Association, the Board of Directors may:—

1. Acquire property for the Association by gift or purchase;

2 Rent or sell property and invest or expend *the rent or* the proceeds of the sale for the furtherance of the object of the Association as set forth in Article 5;*

3 Transfer to one or more other juridical persons recognised by the laws of Japan who shall hold or use the same for the furtherance of the object of the Association as set forth in Article 5;

* The Japanese text is ambiguous at this point and the interpretation of the authorities does not sanction the renting the property to outside parties for profit. Since, however, they admit that in any large mission a certain number of houses is liable to lie vacant and result in loss unless they can be temporarily rented, they have incorporated in the Presbyterian charter the following amendments. Other mission trusts can secure similar amendments on application. The amount of rent which may be legally received will however, naturally vary with the sum total of property held by the respective trusts.

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4 Sell property and return the proceeds of the sale to the American Board of Commissioners for Foreign Missions as the representative of the Congregational Churches of the United States of America.

Article 12.

The Board of Directors shall call a stated meeting of the Association at least once during every year. It shall also call special meeting at the request of three or more members of the Association. Notice of all meetings shall be in writing.

Article 13.

Notice of any meeting and of its object shall be given at least five days before the time of meeting; but, with the consent of a majority of the members of the Association, matters may be decided regarding which previous notice has not been given. Three members present at the time and place appointed shall constitute a quorum. Absent members may vote by letter or by proxy.

Article 14.

The Association may be dissolved by a vote of three-fourths of the members. In that case the property may

---

Article 5.

The object of the Association shall be to own *or rent* (i.e. from other parties) and manage land, buildings and other property for the extension of Christianity, the carrying on of Christian education, and the performance of works of charity and benevolence.

Next to Article 5 add the following as Article 6.

Article 6.

1.—In order to secure the Association from loss or inconvenience, when a building owned by the Association becomes vacant, it may be rented with the land on which it stands to another party; and the rent so received may be expended for the object of the Association as set forth in Article 5.

2.—Buildings shall be rented from month to month or from year to year; and no building shall continue to be rented for more than seven years.

3. –The amount of rents received by the Association during any one year shall not exceed ten thousand *yen*.

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be transferred by the Directors to one or more other juridical persons recognised by the laws of Japan, who shall hold or use the same for the furtherance of the object of the Association, as set forth in Article 5; or, the property may be sold and the proceeds of the sale returned to the American Board of Commissioners for Foreign Missions as the representative of the Congregational Churches in the United States of America.

Article 15.

The office of the Association shall be located at 53, Gochome, Yamamoto Dori, Kobe, Hyogo Ken.

Article 16.

These Articles of Association, subject to the sanction of the proper authorities as required in Article 38 of the Civil Code, may be changed by a vote of two-thirds of the members of the Association.

SUPPLEMENTARY STATEMENT.*

By Christianity in Article 5 of the Articles of Association is meant such a form of Christianity as accords with the fundamental principles accepted by the Congregational Churches of the United States of America.

The object of the Association as such is not the extension of Christianity, but the holding and management of land buildings and other property for that purpose.

1 Object. The object of the Congregational Churches of the United States of America is the extension of the knowledge and benefits of Christianity throughout the world.

2 Organisation. The fundamental principle in the organisation of the Congregational Churches of the United

* This statement was prepared at the request of the officials of the Department of Home Affairs who were directly concerned with the application. While not a part of the constitution, or charter, of the Association it is inserted here, because it was an essential part of the application.

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States is the independence of the local churches or congregations.

Each congregation is autonomous. Its officers are a pastor and two or more deacons, so-called, who assist the pastor in the care of the church. The former is usually elected for an indefinite term, while the latter are usually elected for one, two, three, or four years.

While each congregation is autonomous, the duty of fellowship as a means of mutual profit and of co-operation in matters of common interest is recognised by the organisation of conferences and councils, local, state, and national. The local conferences are composed of the pastors and delegates from the various congregations within the district represented by the conference. The state conferences have a similar constitution. The national conference, or council, as it is technically called, is composed of delegates, both pastors and laymen from the state and local conferences together with representatives of certain of the benevolent societies supported by the Congregational Churches of the United States.

There are also special councils called from time to time by the local churches, composed of pastors and lay delegates from the churches of the vicinage, to assist in the organisation of churches, the ordination, installation, and dismissal of pastors, or in connection with other matters which may arise and which seem to require the aid of disinterested parties, or the special recognition of the fact that all important matters which effect one church, whether for good or ill, are of interest to the neighboring churches.

None of these conferences or councils have authority over the local churches. They do, however, give expression to the consensus of opinion of the communities represented by them and in this way they do often, nay generally, exert a controlling influence over the churches,—indeed it is very seldom that the formal advice of a conference or council fails to find acceptance.

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The conferences arrange also for collecting the statistics of the churches, and exercise to a greater or less extent a supervision of the missionary work within the district which they represent. Often, but not always, these conferences furnish the credentials of pastors and evangelists.

There is no authoritative statement of the constitution of the Congregational Churches of the United States, but the prevailing usage of these churches is clearly set forth in "A Hand-book of Congregationalism" prepared by the Rev. H. M. Dexter, D. D., and published by the Congregational Sunday School and Publishing Society, 14 Beacon Street, Boston, U.S.A.

The office of the Secretary of the National Council is at 14 Beacon, Street, Boston, Massachusetts, U.S.A.

The American Board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions, usually called simply the American Board, received its charter from the Commonwealth of Massachusetts, June 20th, 1812. It was at the outset, and still is technically, an undenominational Society and was formed by representatives of several different churches or denominations. Though it continues to receive valued support from Presbyterians and others, for the most part its contributions come from the Congregational Churches. It exacts, however, no pledges from its missionaries as regards denominational questions and as a matter of fact, both in Japan and elsewhere, some of its prominent missionaries have not been Congregationalists.

1 Object. The object of the American Board is the extension of the knowledge and benefits of Christianity among nations in which the teachings of Christ are not generally known.

2 Organisation. The American Board is composed of 350 members representative of the contributors, mostly

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but not exclusively, members of Congregational Churches. Technically it is a self-perpetuating body, but in fact new members are usually chosen, at least in part, on the nomination of the respective state associations of Congregational Churches, in such proportion as to secure a suitable representation from every part of the United States. It is a juridical person under the laws of the state of Massachusetts, United States of America.

The Managers of the American Board are called the Prudential Committee. This committee is composed of the President and Vice President of the Board, and twelve elected members. It is authorised to perform all the duties usually assigned to the managers of societies clothed with juridical powers.

3 Place of Business. The offices of the Prudential Committee are at 14 Beacon Street, Boston, Massachusetts, U.S.A.

The Missionaries of the American Board in Japan are usually known as the "Japan Mission of the American Board." While this Mission has no organic connection with any Japanese Christian Church, it carries on its work in friendly relations with the so-called Kumi-ai Kyokwai of Japan, and such persons as may accept Christianity, as a result of the efforts of the members of this Mission, generally enter the Kumi-ai Kyokwai.

The Association was organised July 17th, 1902, by the election of Rev. J. L. Atkinson, D.D. as President and the Rev. A. W. Stanford as Secretary and Treasurer.

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APPENDIX IV.

COMPENSATION FOR LOSSES FROM PEACE RIOTS.

On the 29th of December, 1906, there was held in the Y. M. C. A. Hall, Tokyo, an interesting meeting. It consisted of representatives from the various churches and missions whose property was more or less damaged in the Tokyo riots in September, 1905. They were called together to receive a consolation fund which had been raised for their benefit under the auspices of the Congress of Religionists. This body comprises Shintoists, Buddhists, Christians, of all kinds; and it enlisted the interest of prominent business men, bankers, and statesmen By this means a sum of *Yen* 13,189.65 was raised, of which religious circles contributed about 5,000 *yen*. Of this amount, the portion of the Christians was comparatively small, because they had already made relief contributions to their fellow Christians.

The whole amount was divided as follows:—

Roman Catholic, Honjo	5,123.92	*Yen*
Scandinavian Alliance, Honjo	3,601.74	
M. E. Church, Asakusa	1,128.20	
Meth. Prot. Church, Asakusa	303.69	
*Gospel Mission, Asakusa	367.12	
Salvation Army, Asakusa	176.84	
Presbyterian Church, Shitaya	939.93	
„ „ Shitaya	811.08	
Can. Meth. Church, Shitaya	430.54	
Presbyterian Church, Nihombashi ...	208.56	
*St. John's Epis. Church, Asakusa ...	100.00	

(Those starred declined the relief.)

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The motive in this movement was not to reimburse the losses, but to show that the riots were not religious and to exhibit the common spirit of sympathy in the religious world. The giving and the receiving constitute together a striking evidence of spiritual brotherhood.

E. W. CLEMENT.

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APPENDIX V.

KOREA.

THE NEW TREATY.

The Foreign Office has made public the text of the new Treaty with Korea. The following is our translation of the same :—

The Government of Japan and the Government of Korea, with the object of speedily providing for the power and wealth of Korea and also of promoting the welfare of the Korean people, have agreed on the following articles :—

ARTICLE I.—The Government of Korea shall follow the guidance of the Resident General in effecting administrative reforms.

ARTICLE II.—All the laws to be enacted and all important administrative measures to be undertaken by the Korean Government shall previously receive the consent and approval of the Resident General.

ARTICLE IV.—The appointment and dismissal of high officials of Korea shall be at the pleasure of the Resident General.

ARTICLE V.—The Government of Korea shall appoint to the Government offices of Korea any Japanese the Resident General may recommend.

ARTICLE VI.—The Government of Korea shall engage no foreigner without the consent of the Resident General.

ARTICLE VII.—Clause 1 of the Japan-Korea Agreement signed August 12, Meiji 37 (1904) is rescinded.

July 24, 40th year Meiji.
July 24. 11th year Kwangmu.

Resident General ITO.
Prime Minister YI.

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The Treaty Explained.

Article I, of the Agreement concluded on August 22, 1904, provides that a Japanese recommended by the Japanese shall be engaged by Korea as financial adviser. The provision has become unnecessary, the present treaty placing in the hand of the Japanese authorities the power to appoint all important Korean officials.

The negotiations which culminated in the above treaty commenced on Tuesday night and concluded on Wednesday night. The progress of the negotiations was anything but smooth. There was a time when our authorities proposed to break off the negotiations. At last, however, the Koreans yielded and the treaty was concluded.

The Government has notified all treaty Powers of the conclusion of the new treaty with Korea.

Japan Times.

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APPENDIX VI.

THE POPULATION OF KOREA.

In the absence of reliable statistics, says the *Seoul Press*, the population of Korea has been variously estimated, being put at anything between eight and twenty-five millions. Koreans love to call themselves a nation of twenty million souls. Intelligent observers, unbiassed by patriotic motives, have, however, been disposed to be more conservative, it being assumed by the majority of them, at least those coming from Japan, that the actual population will be found to be little over ten millions. This estimate was guesswork based on more or less extended observation on the actual density of population in different parts of the country. It is interesting to note that the estimate formed under these conditions has been discovered to be not far wrong.

The Financial Adviser's Office has just issued a valuable publication on the subject, embodying the results of the investigations conducted under the Police Adviser's direction, since September 1906, to ascertain the number of houses and inhabitants in the respective towns and villages throughout the country. The inquiries have presumably been carried out by means of house to house visits by police constables. Statistics collected in this way probably do not ensure the same degree of correctness as that obtained by the method of simultaneous counting usually employed in taking a census. The figures mentioned in the report before us may, however, be regarded as sufficiently accurate for practical purposes. The grand totals of the houses and inhabitants for the whole country are as follows:—

Houses	2,333,087
Inhabitants	9,781,671

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The population is distributed among the different provinces as follows :—

Province.	Population.
Kyong-keui-do	869,020
Chung-Chong do—North	491,717
Chung-chong-do—South	649,756
Kyong-sang-do—North	1,062,991
Kyong-sang-do—South	1,270,214
Chol-la-do—North	597,393
Chol-la do South	850,635
Hoang-hai-do	901,099
Pyong-an-do—South	689,017
Pyong-an-do—North	600,119
Ham-gyong-do—South	582,463
Ham-gyong-do—North	390,055
Kang-won-do	627,832

Of the total population, the sexes stand as follows :—

Males	5,174,531
Females	4,407,815

It will thus be seen that there are 766,716 more men than women or a ratio of 1.17 men per woman, a ratio unusually large compared with other countries. It may be interesting to calculate the ratio for each of the different provinces. The result is tabulated as follows :—

Province.	Ratio of men per women
Kyong-Keui-do	1.18
Chung-chong-do—North	1-10
Chung-chong-do—South...	1.19
Kyong-sang-do—North	1.19
Kyong-sang-do—South	1.14
Chol-la-do—North	1.24
Chol-la-do—South	1.17
Hoang-hai-do	1.12
Pyong-an-do—South	1.14
Pyong-an-do—North	1.17

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Province.	Ratio of men per women
Ham-gyong-do-South	1.22
Ham-gyong-do—North	1.20
Kang-won-do	1.20

It is interesting to notice that, speaking generally, the ratio is larger in the more undeveloped parts of the country.

The publication before us gives us no data as to death rate, birth rate, marriages, divorces and other interesting features of vital statistics; the collection of such at present is denied to the authorities in Korea. But, unavoidably imperfect as it is, the result obtained by the painstaking investigations undertaken under the able direction of the former Police Adviser is of inestimable value as the first official census ever taken in the history of Korea. The world owes him a debt of gratitude for having supplied it for the first time with an estimation of Korea's population which is sufficiently correct for all practical purposes.

Japan Times.

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APPENDIX VII.

THE NEW RUSSO-JAPANESE CONVENTION.

The original text is in French. The translation here given is from the *Japan Times* of Tokyo. THE EDITOR.

The Government of His Majesty the Emperor of Japan and the Government of His Majesty the Emperor of all the Russias, desirous of consolidating peace and good neighbourly relations that are now happily re-established between Japan and Russia, and wishing to remove for the future all causes of misunderstanding in the relations of the two Empires, are agreed upon the following provisions:

ARTICLE I.

Each of the High Contracting Parties engages itself to respect the present territorial integrity of the other and all the rights flowing to the one and the other Party of the treaties, conventions and contracts in force between them and China, copies of which have been exchanged between the Contracting Parties, (so far as these rights are not incompatible with the principle of equal opportunity), of the Treaty signed at Portsmouth the 5th September (23rd August) 1905, as well as of the special conventions concluded between Japan and Russia.

ARTICLE II.

The two High Contracting Parties recognise the independence and territorial integrity of the Empire of China and the principle of equal opportunity for affairs concerning the commerce and industry of all the nations in that Empire, and engage themselves to sustain and defend

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the maintenance of the *status quo* and the respect for that principle by all the peaceful means within their power.

In testimony whereof, the undersigned, duly authorised by their respective Governments, have signed this Convention and have affixed thereto their seals:

Done at St. Petersburg, this thirteenth day of the ninth month of the fortieth year of Meiji, corresponding to the seventeenth (thirtieth) of July 1907,

(L. S.): I. MOTONO.
(L. S.): ISWOLSKE.

OFFICIAL EXPLANATION.

Mr. Yamaza, director of the Political Bureau of the Foreign Office, states in relation to the Convention, as follows:—

The Russo-Japanese war was totally a defensive war on the part of Japan. We had absolutely no aggressive intentions. The war came to a happy conclusion, but among the Russians there were people who sincerely feared that Japan being dissatisfied with the Portsmouth Treaty would wage another war. Another group of the Russians advocated a war of revenge against this country. The world also regarded the Portsmouth Treaty as a sort of truce and expected the occurrence of another Russo-Japanese war. In the face of these circumstances, the Governments of Russia and Japan concurred in holding the view that Japan and Russia must join hands and endeavor to preserve the peace permanently. This concurrence of views gave rise to the opening of negotiations for this purpose in December last. In February last, a tangible basis was formed for the negotiations, which being continuingly carried on, were concluded about the middle of last month. The convention was signed on the 30th of July.

The principal point in the Convention is that Russia and Japan should respect the territorial preservation of each other and abstain from grabbing for territory by giving

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rise to further conflicts. Both countries have promised to respect the rights resulting from all the treaties concluded between them after the condusion of peace, and from their treaties with China. With regard to the treaties with China, the principle has been limited to those rights not conflicting with the principle of equal opportunity for all countries. As the treaties with China had not been clearly known to each other, Japan and Russia exchanged copies of such treaties. We have also agreed to take all possible measures for upholding the principles of territorial preservation and equal opportunity in China, so that the peace between these two countries may be assuied for ever.

In short Japan, and Russia, who were enemies till so lately, have concluded the most intimate friendship between themselves. It is stated that China is deeply concerned about the conclusion of the present Convention. But China has in reality no cause to be anxious. The territorial preservation of China was initiated by the Anglo-German understanding, made permanent by the first Anglo-Japanese Alliance, and perfectly guaranteed by the second Anglo-Japanese Alliance, Franco-Japanese Arrangement, and lastly by the Russo-Japanese Convention. Rumors concerning Japan consenting in the Convention to the possession of Outer Mongolia by Russia, is untrue. The principle of the preservation of the independence, territorial integrity, and equal opportunity in China, holds valid in this convention throughout the Chinese Empire, Mongolia included. China ought not to misunderstand this but to rest easy, trusting in the sincerity of Japan.

The Russo-Japanese Convention was communicated to the foreign representatives here on Tuesday, and they wired home on Wednesday.

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APPENDIX VIII.

THE FRANCO-JAPANESE AGREEMENT.

The Franco-Japanese Agreement was published yesterday afternoon. The official translation of the text is as follows :—

ARRANGEMENT.

The Government of His Majesty the Emperor of Japan and the Government of the French Republic, animated by the desire to strengthen the relations of amity existing between them, and to remove from those relations all cause of misunderstanding for the future, have decided to conclude the following Arrangement :

" The Governments of Japan and France, having agreed to respect the independence and integrity of China, as well as the principle of equal treatment in that country for the commerce and subjects or citizens of all nations, and having a special interest to have the order and pacific state of things preserved especially in the regions of the Chinese Empire adjacent to the territories where they have the rights of sovereignty, protection, or occupation, engage to support each other for assuring peace and security in in those regions, with a view to maintain the respective situation and the territorial rights of the two Contracting Parties in the Continent of Asia."

In witness whereof, the Undersigned : His Excellency Monsieur Kurino, Ambassador Extraordinary and Plenipotentiary of His Majesty the Emperor of Japan to the President of the French Republic, and His Excellency Monsieur Stephen Pichon, Senator, Minister for Foreign Affairs, authorised by their respective Governments, have

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signed this Arrangement and and have affixed thereto their seals.

Done at Paris, the 10th of June, 1907.

(L. S.) S. KURINO.
(L. S.) S. PICHON.

DECLARATION.

The two Governments of Japan and France, while reserving the negotiations for the conclusion of a Convention of Commerce in regard to the relations between Japan and French Indo-China, agree as follows:

The treatment of the favored nation shall be accorded to the officers and subjects of Japan in French Indo-China, in all that concerns their persons and the protection of their property, and the same treatment shall be applied to the subjects and protégés of French Indo-China in the Empire of Japan, until the expiration of the Treaty of Commerce and Navigation signed between Japan and France on the 4th of August, 1896.

Paris, the 10th of June, 1907.

(L. S.) S. KURINO.
(L. S.) S. PICHON.

Negotiations relating to the agreement were commenced last November and taken up in earnest in March. At first provisions relating to commerce were to be included in the agreement, but this required ratification by the French Chambers, which would have entailed three or four months' delay. The proposed provisions were, therefore, substituted by the Declaration, applying the most favored-nation clause to the Japanese in Indo-China and the people of Indo-China in Japan. In the absence of this arrangement the Japan pearl fishers in Tonkin Bay suffered and their position will be now greatly imaroved.

In connection with the new Franco-Japanese agreement a Privy Council was held yesterday morning in the presence of H.I.M. the Emperor. There were present Marshal Marquis Yamagata, Count Higashikuze, Chairman, and all

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other Councillors, besides Marquis Saionji, Premier, all other Ministers of State and Mr. Chinda, Vice-Minister of the Foreign Office. The Foreign Minister gave a detailed report on the proceedings and the provisions of the agreement.

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APPENDIX IX.

CERTAIN RECENT STATISTICS.

Rice Crop Estimates September 24th, 1907.

According to the October Bulletin of the Department of Agriculture and Commerce, the official estimate for the Rice crop based upon reports from all parts of the country, forwarded to the Department on September 24th, was 49,812,435 *koku*, that is, approximately, 249,060,000 bushels, as against an average yield of 43,865,849 *koku*, say, 219,329,000 bushels.

Since this estimate was made after the somewhat severe storms and floods of early autumn and since the weather during October was exceptionally favorable, it is believed that the actual crop will not fall below the figures given.

Foreign Trade.

The Foreign Trade for the nine months ending September 1907, was as follows :—

		1907	1906
Imports	*Yen*,	375,377,435	324,434,354
Exports		321,105,655	285,849,542
Total Trade		696,483,080	610,283,896

The Army, A Correction.

On page 87 of this volume, the statement is made that the Army consists of sixteen divisions, includ-

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ing the division of the Imperial Guards. This is an error. There are now EIGHTEEN DIVISIONS, excluding the Imperials Guards and certain unattached bodies of troops of various kinds—rather more than NINETEEN DIVISIONS in all.

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MISSIONARY DIRECTORY—1907.

ABBREVIATIONS:—*With names of Mission Secretaries on the field.*

JAPAN.

1.—A.B.C. —American Board Commissioners for Foreign Missions (70)† *C. B. Olds*
2.—A.B U. —American Baptist Missonary Union (68) *J. H. Scott.*
3.—A.C.C. —American Christian Convention (10) *C. P. Garman.*
4.—B.S. —Bible Societies (4)
(A.B.S.) —American Bible Society (2) *H. Loomis.*
(B.B.S.) —British and Foreign Bible Society —National Bible Society Scotland } (2) *F. Parrott*
5.—C.C. —Churches of Christ (Disciples) (26) *Wm. H. Erskine*
6.—C. of E. —Church of England (166) (C.M.S., M.S.C.C., S.P.G.,) (Inc. in No. 24)
South Tokyo Diocese, *Bishop Awdry*
Osaka Diocese, *Bishop Foss*
Hokkaido Diocese, *Bishop Fyson*
Kiushu Diocese, *Bishop Evington. C.H. Shortt, Sec.* of Canadian Branch
7.—C.M.A. —Christian and Missionary Alliance, (8) *K.E. Aurell*
8.—C.M.S. —Church Missionary Society, (106) (Inc. in No. 6)
Hokkaido Mission, *Rev. J. Batchelor*
Central Japan Mission, *Rev. H. J. Hamilton*
Kiushu Mission, *A. B. Hutchinson, Acting Sec'y.**
9.—E.A. —Evangelical Association, (9) *S. J. Umbreit.*
10.—E.C. —Episcopal Church, U.S.A. 73) (Inc. in No. 24)
North Tokyo Diocese, *Bishop McKim*
Kyoto Diocese, *Bishop Partridge*
11.—F.M. —Free Methodist Church, (6) *W. F. Matthewson*
12.—G.E.M. —German Evangelical Missionary Society (German and Swiss), (8) *M. Ostwald*
13.—H.F. —Hephzibah Faith Mission, (4) *F. L. Smelser*
14.—Ind. —Independent of Mission Boards
14*a*.—J.E.B. —Japan Evangelistic Band.

(*)—Not supported by Mission Board.
(†)—Number of Missionaries, wives included.
(††)—Included in No. 22. (**)—Employed by Mission.

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15.—J.B.T.S.—Japan Book and Tract Society, (2) *Geo. Braithwaite*
16.—Luth. —Evangelical Lutheran Missions, including Evangelical Lutheran Church United Synod, South (U.S.A.); Evangelical Lutheran Missionary Society, Finland; and United Danish Evangelical Lutheran Church of America, (12) *A. J. Stewalt*
17.—M.C.C. —Methodist Church of Canada, (41) *H. H. Coates,*
18.—M.E.C. —Methodist Episcopal Church, (83)
North Japan Mission, *E. T. Iglehart*
South Japan Mission, *W. de S. Kingsbury*
19.—M.E.S. —Methodist Episcopal Church, South, (41) *W. F. Matthews*
20.—M.P. —Methodist Protestant Church, (18) *U. G. Murphy*
21.—M.S.C.C. —Missionary Society of the Church of England in Canada, (10 (Inc. in No. 6)
22.—N.K.N.—Nippon Kirisuto Kyokwai (C.P.M., P.M., P.M.S., R.C.A., R.C.U.S., W.U.M.) (179)
23.—N.S.K. —Nippon Sei Kyokwai (C. of E., E.C.,) (213)
24.—O.M.S. —Oriental Missionary Society, (10) *C. E. Cowman*
25.—P.M. —Presbyterian Church in the United States of America,†† (86)
East Japan Mission, *A. K. Reischauer*
West Japan Mission, *G. W. Fulton.*
26.—P.M.S. —Presbyterian Church, U.S.A., South,†† (33) *C. A. Logan*
27.—R.C.S. —Reformed Church in America (Dutch) (30)††
North Japan Mission, *E. R. Miller*
South Japan Mission, *Albertus Pieters*
28.—R.C.C. —Roman Catholic Church, (243) *F. Erard*
29.—R.C.U.S.—Reformed Church in the United States, (German †† (26) *P. L. Gerhard*
30.—R.O.C. —Russian Orthodox Christian Church, (Greek) (2) *Bishop Nicolai*
31.—S.A. —Salvation Army (33)
32.—S.B.C. —Southern Baptist Convention, (20) *E. N. Waine*
33.—S.D.A. —Seventh Day Adventists, 12) *H. F. Benson*
34.—S.F. —Society of Friends, (9) *Gurney Binford*
35.—S.J.A. —Scandinavian Japan Alliance, (8) *Joel Anderson*
36.—S.M. —Seamen's Missions:
Seamen's Mission, Yokohama, *W. T. Austen*
Christian Endeavor Home for Seamen, Nagasaki, *Jonas White*
37.—S.P.G. —Society for the Propagation of the Gospel, (48) (Inc. in No. 6)
38.—U.B.C. —United Brethren in Christ, (7) *J. Cosand*

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39.—Univ. —Universalist Mission, (5) *L. Lobdell*
40.-W.C.T.U.--World's Woman's Christian Temperance Union(1)
41.—W.U.M.—Woman's Union Mission, (4)†† *Miss Clara D. Loomis*
42.—Y.M C.A.—Young Men's Christian Association (12) (American International Committee), *G. M. Fisher*
43.-Y.M.C.A.T.-Young Men's Christian Association Teachers (21)
44.-Y.W.C.A.--Young Women's Christian Association (World's Committee), (2) *Miss A. C. Macdonald*

FORMOSA.

45.—C.P. —Canadian Presbyterian, (8) *Milton Jack*
46.—E.P. —English Presbyterian, (17) *Wm. Campbell*

ALPHABETICAL LIST.

A

Acock, Miss Amy A., 1905, A.B U., 27 Nakajimacho, Sendai.
Adams, Miss Alice P., 1891, A.B.C., 37 Hanabatake, Okayama.
Ague, Miss Pearl E, 1902, C.M.A., 22 Shimonaka, Hiroshima.
Alcorn, Miss B. H., 1896, M C.C., Kofu, Yamanashi-ken.
Aldrich, Miss Martha, 1888, E.C, Heian Jogakuin, Kyoto.
Alexander, Rev. R. P. & W., 1893, M.E.C., Aoyama, Tokyo.
Alexander, Miss Bessie, 1899, M.E.C., Hirosaki.
Alexander, Miss Sallie, P.M ,Wilmina Jogakko, Osaka.
Allchin, Rev.Geo.& W., 1882, A.B.C., 31 Kawaguchi-cho, Osaka.
Allen, Miss A. W., B. A, 1906, M.C.C., 8 Toriizaka, Azabu, Tokyo.
Alling, Miss H. S., 1887, M. E. C., (*Absent.*)
Alward, Miss Clara, 1907, W. H. M., 212 Bluff, Yokohama,
Anchen, L'Abbe' P., R. C. C, Hakodate.
Anderson, Rev. Joel & W., 1900, S. J. A., Takayama, Hida, Gifu-ken.
Anderson, Miss H., 1891, S. J. A., Takayama, Hida, Gifu-ken, (*Absent.* Albert City, Iowa).
Anderson, Rev. P. & W., E. P., Takow, Formosa, (*Absent.*)
Anderson, Mr V. E., 1905, C. of E., Moto-machi, Hakodate.
Andrews, Rev. R. W. & W., 1899, E. C., Akita.
Andronik, Bishop, 1906, R. O. C., 10 Ichome, Kokumachi, Osaka.
Angles, Rev. J B, 1890, R. C. C., Catholic Mission, Tamatsukuri.
Araya, R. C. C., Sendai.
Ariyasu, L'Abbe D., R. C. C., Nagasaki.
Archer, Miss A. L., 1899, C. of E., Higashiku Junikencho, No. 18., Osaka.
Armbruster, Miss Rose T., 1903, C. C., 72 Myogadani, Koishikawa Tokyo.
Armstrong, Miss M. E., 1903, M. C. C., Ueda, Nagano-ken.

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Armstrong, Rev. R. C., & W., 1903, M. C. C., Hamamatsu, Shizuoka-ken.
Asbury, Miss Jessie J., 1901, C. C., 16 Nakanaga-cho, Akita, Akita-ken.
Atchison, Rev. R. & W., 1904, Ind., Osaka.
Atkinson, Rev. J. L., D.D., Ind., 1863, A. B. C., 53 Yamamoto-dori, Gochome, Kobe.
Atkinson, Miss A. P., 1882, M. E. C., 221 Bluff, Yokohama.
Atkinson, Miss M. J., 1899, P. M. S., Kochi (*Absent*)
Aurientis, L'Abbe' P., 1878, R. C. C., Catholic Mission, Kyoto.
Aurell, Rev. K. E. & W., 189 , C. M. A., Nagoya.
Austen, Rev W. T. & W , 1873, S. M., 82 Yamashita-cho, Yokohama.
Awdry, Rt. Rev. Bish. W., D.D., & W., 1896, C. of E., 8 Sakae-cho, Shiba, Tokyo, (*Absent*)
Axling, Rev. Wm. & W., 1901, A. B. U., (*Absent.* c/o A. B. M. Union, Boston, Mass.)
Ayres, Rev. J. B. & W., 1888, P. M., Yamaguchi.

B

Babcock, Miss B. R., 1897, E. C., Koriyama, Fukushima-ken.
Baker, I. W., Y. M. C. A., Nagaoka.
* Baldwin, Rev. J M. & W.. 1889, C. of E., Toyohashi, (*Absent.*)
Balet, L'Abbe'L., 1896, R. C. C., 17 Miyogadani, Tokyo.
Balette, L'Abbe Justin., R. C C., 44 Yamate-cho, Yokohama.
Ballagh, Rev. J. H. & W., 1861, R. C. A., 48 C. Bluff, Yokohama.
Ballagh, Mr. J. C & W., 1875, P. M , Meiji Gakuin, Tokyo.
Ballard, Miss S , 1892, C. of E., 3 Yarai-machi, Ushigome, Tokyo.
Baltette. Rev. J., 1877, R. C. C., 73 Yokogawa-cho, Honjo, Tokyo.
Barclay, Rev. T. & W., E. P., Tainan, Formosa.
Barnett, Miss M., E. P., Tainan, Formosa.
Barns, Miss E. E., 1892, C. M. A., Atsuta, Owari.
Barrows, Miss M. J., 1876, A. B. C., Kobe, (*Absent.*)
Bartlett, Rev. S. C. & W., 1837, A. B. C., Otaru.
Batchelor, Rev. J , F. R. G. S. & W., 1879, C. of E., Sapporo,
Bates, Rev. C. J. L. & W., 1902, M. C. C , Kofu, Yamanashiken.
* Baucus, Miss Georgiana, 1890, M. E. C , 37 Bluff Yokohama.
Bauernfeind, Miss Susan M., 1900, E. A., 84 Sasugaya-cho, Koishikawa, Tokyo.
Bauldin, Rev. G. W. & W., S. B. C., 96 Daimyo machi, Fukuoka.
Baumann, L., R. C. C., 32 Iidamachi, Sanchome, Tokyo.
Bennett, Rev. A. A., D.D., & W., 18 9, A. B. U., 67 B Bluff, Yokohama.
Bennett, Rev. H. J. & W., 1901, A. B. C., Tottori.

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Benninghoff, Rev. H B. & W., 1907, A.B.U., 30 A Tsukiji, Tokyo.
Benson, H. F., & W., 1906, S. D. A., 4 Hikawacho, Tokyo.
Bergstrom, Rev. F. O. & W., 1893, S. J. A., 265 Komme, Honjo, Tokyo.
Berlioz, Rt. Rev. Bishop., 1875, R. C. C., Sendai, Miyagi-ken.
Berry, Rev. Arthur D., 1902, M. E. C., Aoyama, Tokyo.
Bertels, Rev. C. N. & W., 1904, M. E. C., Aoyama, Tokyo.
Bertrand, L'Abbe' F. K., 1890, R. C. C., Kawaraguchi, Kokura, Fukuoka-ken.
Bertrand, L'Abbe' J., 1890, R. C. C., Leper Hospital, Fujioka Mura, Koyama, Go emba, Shizuoka-ken.
Beuve, L'Abbe' A. P., 1897, R. C. C., 19 Sekiguchi-cho, Daimachi, Koishikawa, Tokyo
Biannic, L'Abbe' Jean., 1898, R. C. C., Catholic Mission, Aomori.
Bickel, Capt. L. W. & W. 1898, A. B. U., 47 Shimotera-machi, Himeji.
Bigelow, Miss G. S., 1886, P. M., Yamaguchi, Yamaguchi-ken.
Billiet, L'Abbe' L., 1894, R. C. C., Sapporo, Hokkaido.
Billing, L'Abbe' L., 1895, R. C. C., Numazu.
Binford, Gurney & W., 1893, S. F., 26 Bizen-machi, Mito, Ibaraki-ken.
Bing, Miss A. V., 1888, M.E.C., Sapporo.
Birraus, L'Abbe' J., 1890, R. C. C., Tsu, Ise.
Bishop, Rev. C. & W., 1879, M. E. C., 15 B Tsukiji, Tokyo.
Bishop, Rev. W. J. & W., 1899, Ind., 73 Myogadani-cho, Koishikawa, Tokyo.
Blackmore, Miss I. S., 1889, M. C. C., 8 Torriizaka, Azabu, Tokyo.
Blackstock, Miss Ella., 1889, M. E. C. Aoyama, Tokyo.
Bleby, Rev. H. L. & W., 1890, C. of E., 107 Higashikajimachi Kokura, (*Absent.*)
Blount Miss M. L., 1906, M. E. S., Kobe.
Boehrer, Rev. J. E., 1880, R. C. C., Fukuoka, Fukuoka-ken.
Bois, Rev. T. E., 1900, R. C. C., 91 Miage-cho, Oita, Oita-ken.
Bonnet, Rev. F., 1897, R. C. C., Nagasaki.
Bonnell, Miss Maud, 1899, M. E. S., 35 Yochome, Nakayamatedori, Kobe.
Booth, Rev. E. S. & W., 1879, R.C.A., 178 Bluff, Yokohama.
Borden, Rev. A. C., & W., 1896, M. C. C., 13 Toriizaka, Azabu, Tokyo.
Bosanquet, Miss A. C., 1893, C. of E., 145 Kokutaiji-mura, Hiroshima, (*Absent*).
Bouig , Rev. L. H., 1894, R. C. C., Oita, Oita-ken.
Bouldin, Rev. G. W. & W., 1906, S. B. C., 224 Hirano-cho, Kagoshima.
Boulton, Miss E. B., 1883, C. of E., Osaka, Minamino-cho, Satsumadori.

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Bousquet, L'Abbe' S., R. C C., Osaka.
Bowles, Gilbert & W., 1901, S. F., 30 Koun-machi, Mita, Shiba, Tokyo.
Bowles, Mr. F. C. & W., 1905, Y. M C. A. T., Taihoku, Formosa.
Bowman, Miss N., B. A., 1907, C. of E., 33 Dote Sanbancho, Tokyo.
Boyd, Miss L. H., 1902, E. C., Misaki-cho, 3 Chome, Kanda, Tokyo.
Boyes, Rev. G. S. & W., C. of E., Goban-cho, Okayama.
Boynton, Mr. M. G. 1905, Y. M. C A. T., Yamaguchi.
Bradshaw, Miss A. H., 1889, A B C., (*Absent*) Orange, N. J.
Braithwaite, Mr. George & W., 1900, J. B. T. S., 5 Hikawa-cho, Akasaka, Tokyo.
Brand, Rev. J. C. & W., 1890, A. B. U., 9 A Tsukiji, Tokyo.
Brenguier, Rev. L., 1894, R. C C, Hitoyoshi, Kumamoto-ken.
Breton, Rev. M. J., R. C. C, Nagasaki.
Breton, Rev M. J., 1899, R. C. C., Morioka.
Breton L'Abbe, R. C. C, Niigata.
Briggs, Rev. F. C. & W., 1902, A. B. U., 47 Shimotera-machi, Himeji.
Bristowe, Miss L. M. 1889, E. C., Sendai, Miyagi-ken.
Brokaw, Rev. H. & W., 1896, P. M., 78 Sanjo-dori, Ryojo, Kure.
Brotelande, Rev. Ch, 1873, R. C. C., 18 Mukoyanakiwara, Asakusa, Tokyo.
Brown, Rev. C. L., & W., 1898, Luth., 388 Furushin Yashiki Kumamoto.
Brownlow, Miss M, 1894, C. of E, 10 Tomioka-cho, Hakodate.
Bryan, Rev. A. V. & W, 1882, P. M, Port Arthur, Manchuria.
Bryan, Rev. J. I. & W., Y. M. C A. T., 3 Higashi Yamate, Nagasaki.
Bryant, Miss E. M., 1896, C. of E., Piratori, Hokkaido.
Buchanan, Rev. W. C. & W., 1891, P. M. S., 50 Yamamoto-dori, Ichome, Kobe.
Buchanan, Rev. W. McS. & W., 1895, P. M. S., 127 Hamano-cho, Takamatsu, Sanuki.
Bull, Miss, Leila, 1888, E. C., 6 Kawaguchi-cho, Osaka.
Bullen, Rev. W. B. & W., 1904, A. B. U., 27 Nakajima cho, Sendai, Miyagi-ken.
Bullis, Miss E. M., 1905, M. E. C., Aoyama, Tokyo.
Buncombe, Rev. W. P. & W., 1888, C. of E., 52 Tsukiji, Tokyo, (*Absent.*)
Burden, Rev. W. D. & W., 1898, S. D. A., 846 Sendaraya-mura,
* Burke, Miss, 1901, C. of E., Aoyama Minami-machi Gochome, Tokyo.
Burnside, Miss C. L., 1896, C. of E., Shirakabe-cho, Nagoya.
Butler, Miss A. E, E. P. Tainan, Formosa.

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Buxbaum, Mr. Chas. H., 1 Fukuro Machi, Surugadai, Tokyo.
Buzzell, Miss A. S., 1892, A. B. U, 27 Nakajima-cho, Sendai, Miyagi ken.

C

Cadilhac, L'Abbe' H. L., 1882, R. C. C., 13 Matsugamine, Utsunomiya, Tochigi-ken.
Callahan, Rev. W. J. & W., 1891, M. E. S., Kami Nagarekawa-cho, Hiroshima.
Callahan, Miss Lillian, 946 Yodobashi machi, Kashiwagi, Tokyo.
Calcin, Rev. E., 1897, R. C. C., Chiba, Chiba-ken.
Cambridge, Rev. C. O. Pickard., 1906, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Campbell, Miss E. R., 1905, P. M., 33 Kaminiban-cho, Tokyo.
Campbell, Rev. Wm. & W., E. P, Taiwan, Formosa
* Carpenter, Mrs. H.E., 1886, A. B. U., (*Absent.* 91 Summer, St., Newton Center, Mass.)
Carter, Ensign H. & W., 1905, S. A., 54 Sannomiyama, Itchome, Kobe.
Cary, Rev. Otis & W., 1878, A. B. C., Karasumaru-dori, Kyoto.
Case, Miss L. E., 1892, A. B. C., Osaka, (*Absent*, Worcester, Mass.)
Cassidy, Rev. F. A. & W., M. E C., Hirosaki.
Castanier, L'Abbe' B 1899. R. C. C., Catholic Mission, Maizuru.
Cate, Rev. I. W. & W., 1890, Univ., 3 Minami-cho, Ushigome, Tokyo.
Cavaignac, L'Abbe' Ed, R. C. C., Nagasaki.
Cesselin, L'Abbe', 1899, R. C. C., Kita Fukashi, Matsumoto Shinshu.
Cettour, L'Abbe' J., 1865, R. C. C, Yamaguchi, Yamaguchi-ken.
Chambon, L'Abbe' J. A., 1900, R. C. C., Hakodate.
Chandler, Miss A. B, 1899, Sapporo.
Chapdelaine, Rev. A, 1896, R. C. C., Nakatsu, Buzen.
Chapman, Rev. G., B. A. & W., 1884, C. of E., C. M. S. Divinity School, 23 Kawaguchi-cho, Osaka.
Chapman, Rev. J. J. & W., 1899, E. C., 7 Shimo Kokubiki-cho. Kanagawa.
Chappell, Rev. Benjamin & W., 1890, M. E. C., (*Absent* 150 Fifth Ave., New York.)
Chappell, Rev. J, & W., 1895, E. C., Naka Machi, Mito.
Charion, L'Abbe' T., 1891, R C.C., Catholic Mission, Hiroshima.
Chatron, L'Abbe' I., R. C C., Himeji.
Chatron, Rt. Rev. J., Bishop., 1873, R. C. C., Osaka.
Cherel, Rev. J. M., 1892, R. C. C., Sarugaku-cho, Kanda, Tokyo.

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Cholmondeley, Rev. L. B., M. A., 1887, C. of E, 25 Iwato-cho Ushigome, Tokyo.
Christmann, L'Abbe' Eugene, 1887, R. C. C., Hakodate.
Clagett, Miss M. A, 1887, A. B. U., (*Absent.*)
Clark, Rev. C. A. (*Mrs. C. obs.*), 1887, A. B. C, Miyazaki, Kiushiu.
Clarke, Rev. W. H. & W., 1899, S. B. C., Kumamoto.
Clawson, Miss Bertha, 1898, C. C., 35 Kyomachi, Tokyo.
Clayton, A. B, 1907, Y. M. C. A. T., Keiogijiku, Tokyo.
Clement, Prof. E. W. & W., 1894, A. B. U., 29 Sanaizaka, Ichigaya, Tokyo.
* Clement, Mrs. L. H., 1894, A. B. U. (Ind.), 29 Sanaizaka, Ichigaya, Tokyo.
Coates, Rev. H. H., D.D. & W., 1893, M. C. C., 23 Kamitomizaka, Koishikawa, Tokyo.
Coates, Miss A. E., 1895, M. P., Hamamatsu.
Cobb, Rev. E. S. & W., 1904, A. B. C., Gakko-cho, Niigata.
Cockram, Miss N. C. M. E. C, 1893, C. of E., Kagoshima.
Cody, Miss Mary, 1907, M. E. C. Nagasaki.
Colborne, W. W., M. D., & W., 1897, C. of E., Omorimachi, Hakodate.
Colburn, Mr. C. A., 1905, Y. M. C. A. T., Okayama.
Colby, Miss A. M., 1879, A. B. C., 25 Kawaguchi Osaka.
Colyar, W. A. & W., 44 Tsukiji, Tokyo.
Combaz, Rt. Rev. J. C., 1880, R. C. C., Nagasaki.
Condon, Major J. & W., 1905, S. A., 52 Bluff, Yokohama.
Connoly, Rev. W. G., B. A., 1907, M. C. C., 16 Tatsuoka-cho, Hongo, Tokyo.
Connell, Miss Hannah, 1905, C. P., Tamsui, Formosa.
Converse, Miss C. A., 1889, A. B. U., Yokohama, (*Absent.* c/o W. B. F. M., Ford Building, Mass.)
Cook, Rev. H. H. & W., 1902, R. C. U. S., 112 Kitaniban-cho, Sendai, Miyaki-ken.
Cook, Miss M. M., 1905, M. E. S., Kami-nagarekawa-cho, Hiroshima.
Cooke, Rev. A. W. & W., 1899 E. C., Sendai.
Cooper, Miss M. B., 1903, M. P., 189 Kokutaiji Murao Hiroshima.
Cooper, Rev. S. E. & W., 1905, F. M., 119 Oakashi-mura, Akashi.
Corgier, L'Abbe' F., 1897, R. C. C., Hakodate, Hokkaido.
Cornier, L'Abbe' A, 1900, R. C. C., Otaru, Hokkaido.
Corre, Rev. J. M., 1873, R. C. C., Yatsushiro, Kumamoto-ken.
Correll, Rev. I. H., D. D. & W., 1873, E. C., 7 Kawaguchi-cho, Osaka.
Cosand, Rev. Jos. & W., 1885, U. B. C., Oaza, Shimo, Shibuya, Tokyo.
Cotrd, L'Abbe', R. C. C, Nagasaki.

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Couch, Miss S. M., 1892, R. C. A., Sturges Seminary, No. 14 Higashiyamate, Nagasaki, (*Absent.* 253 22 St. N. Y.)
Court, Rev. Wm. & W., 1901, M. E. S., 35 Shichome, Nakayamatedori, Kobe.
Cousin, Rt. Rev. Bishop J. A., 1866, R. C. C, Nagasaki.
Cowen, Mr. J. L. & W., 1899, M.E.C., (*Absent* 2406 Highland Ave Cincinnatii, O., U. S. A.)
Cowman, Rev. C. E. & W., 1900, O. M. S., Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Cox, Miss A. M., 1900, C. of E., 3 Nishi-uwa-machi, Nagasaki, (*Absent.*)
Cozad, Miss Gertrude, 1888, A. B. C., 59 Nakayamate-dori-Rokuchome, Kobe.
Craig, Miss M., B. A., 1903, M. C. C., 8 Toriizaka, Azabu, Tokyo.
Crawford, Miss O. M., 1902, C. of E., 43 Susaki-machi, Fukuoka.
Crosby, Miss J. N., 1871, W. U. M., 212 Bluff, Yokohama.
Cross, Miss, C. of E., 16 Hirakawa-cho, Kojimachi, Tokyo.
Cumming, Rev. C. K. & W., 1887, P. M. S., 112 Yamamoto-dori. Shichome, Kobe.
Cunningham, Rev, W. D. & W. (*Absent.*)
Cunningham, Miss M. J., 1887, M. C. C., (*Absent.*)
Curtis, Rev. F. S. & W., 1889, P. M., Seoul, Korea.
Curtis, Rev. W. L. & W. 1890, A. B. C., Gakko-cho, Niigata.
Cuthbert, Rev. W J. & W., 2902, E. C., Kyoto.
Cuthbertson, Mr. James., 1905, Jap. Ev. Band., Yanago, Hoki.

D

Dalibert, L'Abbe' Desire, 1884, R. C. C., Catholic Mission, Yamagata, Yamagata-ken.
Daniel, Miss N. M., 1898, M. E. C., 221 Bluff, Yokohama.
Daniels, Miss Mary B., 1889, A. B. C., Osaka, 25 Kawaguchi, Osaka.
Danielson, Miss Mary, 1902, A. B. U., 468 Ikudama-cho, Higashiku, Osaka
Daridon, Rev. H., 1886, R. C. C., Catholic Mission, Tottori.
Daughaday, Miss M. A., 1883 A.B.C., Kita San, Nishi Shichiban-cho, Sapporo.
Daumer, Rev. J. M., 1895 R. C. C., Nagoya.
Davey, Rev. P. A., & W., 1899, 6 Urasarugakucho, Kanda-ku, Tokyo.
Davidge, Mr. C. W. & W., 1899, C. of E., 5 Nakayamate-dori, Sanchome, Kobe.
Davis, Rev. J. D., D.D., & W., 1871, A. B. C., Karasumori-dori, Kyoto.
Davis, Rev. J. Merle, & W., Y.M.C.A., 35 Sakaye-cho, Nagasaki.

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Davis, Rev. W. A. & W., 1891, M. E. S., 6 Okazakicho, Kyoto.
Davison, Rev. C. S. &. W., 1893, M. E. C. A., Aoyama, Tokyo.
Davison, Rev. J. C, D.D., & W., 1873 M. E. C., 435 Shinyashiki, Kumamoto.
Dearing, Rev. J. L, D.D., & W., 1889 75 Bluff, Yokohama.
Deed, Miss A. M., C. of E., 1 Nagasakacho Azabu-ku, Tokyo.
DeForest, Miss Charlotte B, A. B. C., 1902 60 Yamamoto-dori, Rokuchome, Kobe.
DeForest, Rev. J. H., D. D., & W., 1874 A. B. C., Sendai, (Auburndale, Mass. *Absent.*)
Duffrennes, Rev. Joseph, 1892 R.C.C., Catholic Mission, Sendai.
Demangelle, Rev. A. H., 1892 R. C. C., 25 Tsukiji, Tokyo.
Demaree, Rev. T. W. B. & W., 1889 M. E. S, Matsuyama, Iyo. (*Mrs. D. Absent*)
Denton, Miss M. F., 1888 A. B. C., Doshisha Jo Gakko, Kyoto.
DeWolfe, Miss H. E., 1904 M. C. C., Ueda, Shinshu.
Dickerson, Miss Augusta, 1888 M. E. C., 53 Moto Machi, Hakodate.
*Dickerson, Miss E., 1897 M. E. C., 37 Bluff, Yokohama,
Dixon, Miss E., 1906 C. of E., Azabu, Tokyo.
Dodge, Miss K. A., 1903 A. B. U., 47 Shimoteramachi, Himeji. (*Absent.*)
Dodge, P. H., 1907, 10 Omote Jinb. cho, Kandaku, Tokyo.
Dooman, Rev. Issac & W. 1887 E. C, Wakayama.
Dossier, L'Abb' R. — R C. C., Moran.
Dowd, Miss Annie, 1887 P. M. S., 180 Takajo-machi, Kochi.
Dozier, Rev. C. K. & W., 1906 S.B C., 90 Daimyo-machi, Fukuoka.
Draper, Rev. G. F. & W., 1880 M. E. C., Nagoya. (*Mrs. D. Absent* Syracuse, N. Y.)
Drouart de Lezey, L'Abbe' 1873 F. L. R. C. C., 2489 Miyoshi cho, Kofu.
Dunlop, Rev. J. G. & W., 1890 P. M., 51 Hoekami cho, Fukui, Fukui-ken.
Dunning, Rev. M. D. & W., 1902 A. B. C., Karasumaru-dori, Imadegawa agaru, Kyoto.
Durand, Rev. J. E., 1888 R. C. C., Catholic Misson Iwajima, Naga-saki.
Duthu, L'Abbe' J. B., 1885 R. C. C, Catholic Mission Okayama, Okayama-ken.
Dyer, Mr. A. & W., 1905 Jap. Ev. Band, Sakura, Shimosa.

E

Eastlake, R. P., 1907 Y.M.C.A., 1907. Takamatsu.
Edmeades, Miss E., 1904 Ind., Okuhirano Mura, Kobe.

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Edwards, Mr. D. W., 1905 Y.M.C.A.T.,
Elliot, Rev. Wm., Y.M.C.A.T., Hiroshima.
Ellis, Miss Sarah, 1902 S.F., 30 Koun-machi, Mita, Shiba, Tokyo.
Emberson, Rev. R., & W., 1900 M. C. C., Shizuoka (*Absent.*)
Erdmann, Rev. J. P. & W., 1903 P. M., Yamaguchi,
Erffmeyer, Miss Edna L., 1906 E. A., 84 Sasugaya cho, Koishikawa-ku Tokyo.
Ericksen, Major C. & W., 1905 S. A., Ginza, 2 chome, Tokyo.
Erickson, Rev. S. M. & W., 1905 P. M. S., Takamatsu.
Erskine, Rev. W. H. & W., 1904 C. C., Tsukiji Narayama, Akita.
Evans, Rev. Chas. H. & W., 1894 E. C., 32 Kita Kuruwacho, Maebashi.
Evans, Miss Sala, 1803 P. M. S., Sakawa, Kochi-ken.
Evans, Miss A., 1901 C. of E., Asahigawa.
Evans, Staff Capt. W. E. & W., S. A., 11 Ginza 2 Chome, Tokyo.
Evington, Rt. Rev. Bish., H. D. D. & W., 1894, C. of E. Bishop's Lodge. 9 Deshima, Nagasaki. (*Absent.*)
Evrard, L'Abbe' F. Vicaire general, 1867 R. C. C. 35 Tsukiji, Tokyo.

F

Fage, L'Abbe' P., 1883 R. C. C. Cataolic Mission, Kobe.
Faurie, L'Abbe' U., 1873 R. C. C., Catholic Mission, Aomori, Aomori-ken.
Faust, Rev. A. K. & W., 1900 R. C. U. S., Sendai (*Absent* Lansdale, Penn.)
Faveryrial, L'Abbe' J., 1894 R. C. C., Catholic Mission, Tottori.
Favier, L'Abbe' Joseph, 1888 R. C. C., Sendai, Miyagi-ken.
Ferguson, Rev. D. E. P. — Tainan, Formosa (*Absent.*)
Ferguson, Rev. J. Y., M. D., 1906 E. P., Tamsui, Formosa.
Ferrand, Rev. P. C., 1890 R. C. C., 17 Koishikawa-ku, Myogadani, Tokyo.
Ferrie, Rev. J. B., 1880 R. C. C. Naze, Oshima, Nagasaki-ken.
Fernance, Capt. C., 1898 S. A., 11 Ginza Nichome, Tokyo.
Field, Rev. F. W. & W., 1901 S. D. A. 36 Oiwake-cho, Hongo, Tokyo.
Field, Rev. W. P. G, M. A. & W., 1902 C. of E., Christ Church, 233 Bluff, Yokohama.
Finch, Miss E., 1893 Ind., 43 Wakamatsu cho, Yokosuka.
Finlay, Miss Alice, 1905 M. E. C., Fukuoka.
Fisher, Rev. C. H. D. & W., 1882 A. B. U., 30 B.Tsukiji, Tokyo.
Fisher, Miss. Stella 1906 Y. W. C. A., 30 B Tsukiji, Tokyo.
Fisher, Mr. Galen M. & W., 1898 Y. M. C. A., 22 Fujimicho 10 chome, Kojimachi, Tokyo.

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Forbes, Miss M. C. R., 1905 C. of E., Hirakawacho Kojimachi, Tokyo.
Forest, Miss Anna L., 1902 M. P., 330 Uramonzen-cho, Nagoya.
Foss, Rt. Rev. Bish. H. J., D.D., & W., 1876 C. of. E., The Firs, Shinomiya. Kobe.
Fraineau, Rev. Th., 1873 R. C. C., Urakami, Nagasaki-ken.
Freeth, Miss F. M., 1896 C. of E., 42 Susaki Machi, Fukuoka.
Fressenon L'Abbe' M. R. C. C. Nagasaki.
Fretz, Rev. E. D. & W., 1904 M. E. C., Fukuoka, Fukuoka-ken.
Fritsch, Miss Cora, 44 Tsukiji, Tokyo.
Froste Miss E., 1900 Ind., 6 Kasumi cho, Azabu, Tokyo (*Absent.*)
Fry, Rev. E. C. & W., 1894 A. C. C. Utsunomiya, Tochigi-ken.
Fugill, Miss F. M., 1893 C. of E., Kennai, Hamada, Iwami. (*Absent.*)
Fukahori, L'Abbe' (Pe. Mrs. F. Abs.) R. C. C. Nagasaki.
Fulkerson, Rev. E. R., Ph. D. & W., 1886 M. E. C., Nagasaki. (*Absent.* Howard Kan.)
Fuller. Rev. A. R. (*Mrs. F. Absent.*) 1888 C. of E., 10 Deshima, Nagasaki, (*Sec'y M.C.S.*)
Fulton, Rev. G. W. & W., 1889 P. M., 34 Tobiume-cho, Kanazawa Kaga.
Fulton, Rev. S. P., D.D. & W., 1888 P. M. S., Kobe.
Fyson, Rt. Rev. Bish P.K., D.D., (*Mrs. F. Absent*), 1874 C. of E. 55 Motomachi, Hakodate.
Fyson, Miss R. E., 1904 C. of E., 55 Motomachi, Hakodate.

G

Gaines, Miss N. B. 1898 M. E. S. Kami Nagarekawacho, Hiroshima.
Galgey, Miss L. A. 1899 C. of E., Nishinomiya, Fukuyama, Hiroshima-ken.
Gardiner, Mr. J. McD. & W., 1880 E. C., 15 Goban-cho, Kojimachi, Tokyo.
Gardner, Rev. C. G., M. A. & W., 1887 C. of E., Shimonoseki. (*Absent.*)
Garman, Rev. Clark P. & W., 1906 A. C. C., 6 Kasumi cho Azabu, Tokyo.
Garnier, Rev. L. Fr., 1885 R. C. C. Sakitao, Amakusa, Nagasaki-ken.
Garner, Miss Virginia, 1905 M. E. S., 35 Gochome, Nakayamate Dori, Kobe.
Garvin, Miss A. E., 1882 P. M., 33 Kawaguchi-machi, Osaka.
Gauld, Rev. Wm., C. P., Tamsui, Formosa. (*Absent.*)
Geley, Rev. J. B., 1895 R. C. C., Wakayama, Wakayama-ken.

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Gemmill, Rev. W. C., M. A., 1895 C. of E., 11 Sakae-cho, Shiba, Tokyo.
Gerhard, Prof. Paul Lambert, & W., 1897 R. C. U. S., 59 Kwozenji-dori, Sendai,
Gerhard, Miss Mary E., 1905 R. C. U. S., 59 Kwozenji-dori, Sendai, Miyagi-ken.
Gheer, Miss Jennie M., 1879 M. E. C., Kagoshima. (*Absent.* Bellewood, Pa.)
Gibbons, Miss K. Anna., 1903 P. M., Hokuriku Jo Gakko, Kanazawa, Kaga.
Gillespy, Miss J. C., 1602 C. of E., Yonago, Hoki.
Gillett, Miss E. R., 1896 Ind. (*Absent.*)
Giraudias, L'Abbe' — R. C. C. 6 Sarugaku-cho, Kanda-ku, Tokyo.
Gleason, Mr. George & W., 1901 Y. M. C. A. 32 Kawaguchi-machi, Osaka.
Glenn, Miss Agnes 1901 H. F. Choshi, Shimosa.
Glenn, Miss Lizzie 1903 H. F. Choshi, Shimosa.
Gorbold, Rev. R. P. & W., 1904 M. P., Karasumaru dori, Imadegawa Agaru, Kyoto.
Gordon, Miss Florence M., 1906 A. B. C. 60 Yamamoto dori, Kobe.
Gordon, Mrs. A. D., 1872 A. B. C., Nashinoki-cho, Kyoto.
Gorgier, L'Abbe' F. R. C. C., Wakamatsu.
Gracey, Rev. L., 1897 R. C. C., Naze, Oshima, Nagasaki-ken.
Gray, Rev. W. R., M.A. & W., 1896 C. of E., Kanazuchi Osaka.
Greene, Fred, Y. M. C. A. T., 1907 Imadegawadori, Kyoto.
Greene, Rev. D. C., D.D. & W., 1869 A. B. C., 22 Nakano-cho, Ichigaya, Tokyo.
Gressitt, J. F., 1907, A. B. U., 276 Tsurumakicho, (Waseda Dormitory) Ushigome, Tokyo.
Grey, Rev. W. T., M. A., 1905 C. of E., 11 Sakaecho, Shiba, Tokyo.
Griffin, Miss A., 1902 C. of E., Nagasaki. (*Absent.*)
Griffiths, Miss M. B., 1889 M. E. C., Hirosaki, (*Absent*, Omaha, Neb.)
Grinand, L'Abbe' A. R. C. C., Otsu.
Gring, Rev. A. D. (*Mrs. G. Abs.*,) 1889 E. C., Maizuru.
Griswold, Miss Fannie E., 1889 A. B. C., Maebashi, Joshu.
Grover, Mr. D. I., 1904 A. B. C., Kyoto. (*Absent.*)
Guerin, L'Abbe' J. N., 1896 R. C. C., 44 Yamate-cho, Yokohama
Gulick, Rev. S. L., D.D. & W., 1888 A. B. C., Nashinokicho, Kyoto.
Gulick, Miss J. A. E., 1874 A. B. C., 1874 Miyazaki.
Guy, Rev. H. H. & W., 1893 C. C., (*Absent.*)

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H

Haas, Pafarrer H., D., & W., 1898 G. E. M., Yokohama.
Haden, Rev. T. H. & W., 1895 M. E. S., Box 54 Sannomiya Kobe.
Hager, Rev. S. E. & W., 1893 M. E. S., Yochome, Kitanocho, Kobe.
Hagin, Rev. Fred E. & W., 1900 C. C., Tokyo. (*Absent*) U. S. A.
Hail, Rev. A. D., D.D. & W., 1898 P. M., Osaka. (*Absent.*) U. S. A.
Hail, Miss A. N. 1902 P. M., 19 Kawaguchi-cho, Osaka.
Hail, Rev. J. B., D.D. & W., 1877 D. M. Wakayama, Kii.
Hail, Rev. J. E. & W., 1900 P. M., 22 Furukawa-cho, Tsu, Ise.
Halbout, Rev. A., 1888 R. C. C., Chinaze, Oshima, Nagasakiken.
Halsey, Miss L. S., 1904 P. M., 33 Kami Niban-cho, Kojimachi, Tokyo.
Hamblen, Rev. S. W. (*Mrs. H. Absent.*,) 1889 A. B. U., 30 A. Tsukiji, Tokyo.
Hamilton, Rev. H. J. & W., 1892 C. of E., 43 Higashi Kataha, Nagoya.
Hamilton, Miss L. C., 1887 C. of E., 12 Kawaguchi, Osaka.
Hampton, Miss M. A, 1881 M. E. C. 35 Motomachi, Hakodate.
Hansee, Miss Martha L, 1907, 15 B. Tsukiji, Tokyo.
Hansen, Miss Kate I., 1907, R. C. U. S. Miyagi Jo Gakko, Sendai.
Hargrave, Miss I. M., 1889 M. C. C., 8 Torii-zaka, Azabu, Tokyo.
Harnois, Rev. F. D., 1894 R. C. C., Kanazawa, Ishikawa-ken.
Harriman Miss S.D.A., 1906 42 Yamamotodori Nichome, Kobe.
Harrington, Rev. C. K., D.D., 1886 A. B. U., Yokohama. (*Absent.*) c/o Mr. H. Lovett, Kentville N. S. Canada.
Harrington, Rev. F. G. (*Mrs. H. abs.*,) 1887 A. B. U., 48c Bluff Yokohama.
Harrington, Capt. N., 1906 S. A., Nagoya.
Harris, Bishop M. C., D.D., LL. D., & W., 1873 M. E. C., Aoyama, Tokyo.
Harrison, Miss Jessie., 1896 Ind., Kobe.
Hart, Miss C. E., 1889 M. C. C. Ueda, Shinshu.
Hauch, Rev. J. P. & W., 1899 E. A., Tokyo. (*Absent.*)
*Head, Miss Jane., 1890 C. of E., Matsuye, Izumo.
Heaslett, Rev. H. S. & W., 1900 C. of E., Shinkura-cho, Tokushima, Shikoku.
Heath, Miss May E., 1902 C. M. A., Atsuta, Aichi-ken.
Heaton, Miss C. A., 1893 M. E. C., Hirosaki. (*absent.*)
Hebert, Rev. E., 1896 R. C. C., Catholic Mission, Tamashima.
Heicher, Rev., 1907 M. E. C. Nagasaki.
Heckelman, Rev. F. W., & W., 1905 M. E. C. 222 B. Bluff, Yokohama.

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Heinrich, L'Abbe' Alph. R. C. C., 1866 32 Iidamachi, Sanchome, Tokyo.
Hennigar, Rev. E. C., & W., 1906 M. C. C., Fukui, Echizen.
Henty, Miss 1905 C. of E., Tsukasa-machi, Gifu.
Herboltzheimer J. N. & W., 1906 S. A., 42 Yamamoto dori, Nichome, Kobe.
Hereford, Rev. W. F. & W., 1902 P. M., Yamada, Ise.
Hermann, Miss Valentine, 1903 Y. M. C. A., 50 Tsukiji, Tokyo.
Herve, L'Abbe' 1897 R. C. C., Catholic Mission Tsuruoka, Echigo.
Heuzet, Rev. A. E., 1895 R. C. C., Kirino-ura, Goto.
Hewett, Miss E. J., 1884 M. E C., Sendai.
Heywood, Miss G., 1904 E. C., Kawagoye, Saitama-Ken.
Hibbard, Mr. V. C. & W., 1902 Y. M. C. A., Tokyo. (*absent*)
Hill, Rev. G. W. & W., 1895 A. B. U., Nakajima, Shimonoseki.
Hill, Rev. L. P., 1907 C. of E., Takeya-mura, Hiroshima.
Hind, Rev. J. & W., 1890 C. of E., 107 Higashi Kajimachi, Kokura, Fukuoka-ken.
Hodges, Miss Olive I., 1902 M. P., Yokohama. (*Absent.*)
Hoffsommer, Rev. W.E. & W., 1907 R.C.A., Meiji Gakuin, Tokyo.
Hogan, Miss F. M. F., 1892 C. of E., 13 Nagasaka-cho, Azabu, Tokyo.
Holbrook, Miss M. A., 1889 A.B.C., Kobe, Jogakuin, Kobe.
Holmes, Rev. C. P., & W., 1907 M. C. C., Shizuoka.
Holts, I. R. C. C. 43 Bluff, Yokohama.
Hondelink, Rev. G. & W., 1903 R. C.A. 45 Sato Suji, Shimota-tsuocho, Kagoshima.
Honjo I'Abbe' R. C. C. Hamatsu.
Hope, Rev. S. R. & W., 1892 P. M. S. Toyohashi, (*Absent*).
Horne, A. C. J. Miss, 1906 C. of E., 50 Takara machi, Kokura.
Houston, Miss Ella, 1891 P. M. S., Kinjo Jo Gakko, Shirakabe-cho, Shichome, Nagoya.
Howard, Rev. A. T., D. D., & W., 1898 U. B. C., Oaza, Shimo Shibuya, Tokyo.
Howard, Miss R. D., 1890 C. of E., Shinonome-cho, Osaka.
Howe, Miss Annie L., 1887 A. B. C., 22 Rokucho, Nakayamate Dori, Kobe.
Hoyt, Miss Olive S., 1902 A. B. C., 60 Yamamotodori, Kobe.
Huett, Rev. C. W. & W., 1897 M. E. C., Sapporo, Hokkaido.
Hughes, Mr. H. & W., 1880 C. of E., 5 Nakayamate-dori, 3 chome, Kobe.
Hughes, Miss Alice M., 1897 C. of E., Kushiro, Hokkaido.
Hughes, Miss E. M., 1906 C. of E., Hirakawa-cho Kojimachi, Tokyo.
Hughes, Miss Grace A., 1900 A. B. U., 11 Kamidori, 4 Chome, Minami-Horie Nishi-ku, Osaka.

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Huhold, Miss E. M. S., 1892 C. of E., Nagoya (*Absent.*)
Hutchinson, Rev. A. B. & W., 1881 C. of E., 23 Hamano-machi, Fukuoka, Fukuoka-ken (*Acting Sec'y Kiushu C. M. S.*)
Hutt, L'Abbe' Alfred, 1898 R. C. C., Catholic Mission, Asahigawa, Hokkaido.

I

Iglehart, Rev. E. T. & W., 1904 M.E.C., Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., D.D. & W., 1875 P. M., Meiji Gakuin, Tokyo.
Imhof, Miss Louise, 1879 M. E. C., Sapporo.

J

Jacqet L'Abbe' Vicar Gen. C., 1886 R. C. C., Shimizu-koji, Sendai, Miyagi-ken.
Jack, Rev. Milton, B.D. & W., 1905 Tamsui, Formosa.
*Jeffreys, Rev. H. S. (*Mrs. H. Abs.*), 1889 E. C. (Ind.), Mannencho Shitaya ku Tokyo.
Jex-Blake, Miss M. B., 1898 C. of E., Hakodate, (*Absent.*)
Johnson Miss Rose R., 1906 C. C., Nakanagacho Akita, Akita-ken.
Johnson, Rev. W. T. & W., 1902 P. M., Sapporo.
Johnson, Miss Kate V., 1886 Ind., 7 Naka-cho Yotsuya, Tokyo.
Johnson, Rev. F. R. & W. E. P. Tainan, Formosa. (*Absent.*)
Johnstone, Miss Janet, M., 1905 P. M., Hokuriku Jo Gakko, Kanazawa.
Joly, Rev. E. Cl., 1885 R. C. C., Miyazaki, Miyazaki-ken.
Jones, Rev. E. H. (*Mrs. J. Abs*) end, 1888 A. B. U., Sekinshirojimura, Shimonoseki.
Jones, Rev. W. Y., D.D. & W., 1894 P. M., Ichijo, Muromachi, Nishiyeiru, Kyoto.
Jost, Miss H. J., 1898 M. C. C., 75 Hirosaki-dori, Kanazawa, Kaga.
Judson, Miss Cornelia., 1887 A. B. C., Matsuyama.
*Julius, Miss O., 1888 C. of E., 52 B Tsukiji, Tokyo.

K

Kapfer, Rev. C. J., 1900 R. C. C., Kanazawa, Ishikawa-ken.
Keen, Miss E. M., 1896 C. of E., Kokura, (Absent).
Kleinpeter, Rev. J. M. A., 1893 R. C. C., Miiraku, Goto.
Kennedy, Rev. F. W., & W., 1892 C. of E., Nagano.
Kent Miss K. A. E., 1908 C. of E., 1 Nagasaka-cho, Azabu, Tokyo.
Kettlewell, Rev. F., 1905 S. P. G. Okuhirano Kobe.

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Kidder, Miss A. H. 1875, A. B. U. 10 Fukuro-machi, Surugadai, Tokyo.
Kidwell, Miss Lola M. 1894 M. E. C., Fukuoka.
Kilbourne, Rev. E.A. & W., 1901 O. M.S., Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Killam, Miss A., B. A., 1902 M. C. C., Kofu, Yamanashi.
*Kimball, Miss J., E. C., Nara, Nara-ken.
King, Rev. A. F., M. A., 1888 C. of E., 11 Sakae-cho, Shiba, Tokyo.
King-Wilkinson, Miss Maud, 1898 C. of E. Matsuye, Izumo.
Kingsbury, W. de S., 1907 Nagaski.
Kinney, Miss Janie M., B. A., 1907 C. P., Tamsui, Formosa.
Kinney Mr. R. S., 1907 Y.M. C. A. T. Tokuyama, Yamaguchi-ken.
Knight, Miss H. F., C. of E., Rakujikwan Oku Hirano, Kobe.
Knight, Rev. O. H., 1899 C. of E. Akyama, Matsuye, (*Absent.*)
Koskonniemi, Rev. E. & W., 1907 Luth. 816 Aza Sendagaya, Tokyo.
Kuhns, Mr. J. H. 1907 Y. M. C. A. T., Daimyo-machi, Chofu.
Kunisada, L'Abbe' 73 R. C. C., Yokokawacho, Honjo, Tokyo.
Kuhns, Miss M. M. — M. P. 244 Bluff, Yokohama, (*Absent.*)
Kurvinen, Miss Esteri S. 1900 Luth. (*Absent.*)
Kuyper, Miss Jennie, 1905 R. C. A., 178 Bluff, Yokohama.

L

Lafon, L'Abbe' H., 1881 Sapporo, R. C. C., Sapporo, Hokkaido.
Laing, Miss M. K., 1900 M. C. C., 75 Hirosaki-dori, Kanazawa, Kaga.
Laisne, L'Abbe' T., 1888 R. C. C. Catholic Mission, Matsuye.
Lampe, Rev. W. E. & W., 1900 R. C. U. S., Sendai, (*Absent.*), 420 Marks Frederick. Md.
Landis, Rev. H. M. & W., 1888 P. M., Meiji Gakuin, Tokyo.
Landsborough, D., M.D., E. P., Chianghoa, Formosa, (*Absent.*)
Lang, Rev. D. M., 1890 C. of E., Motomachi, Hokodate, Hokkaido.
Langlais, Rev. J., 1878 R. C. C., (*Absent.*)
Langsdorf. Rev. W.B., Ph. D., Litt. D., & W., 1902 P. M., 189 Kokutaiji-mura, Hiroshima.
Lafon, L'Abbe' S. C. C. Sapporo.
Langton, Miss H. 1902 C. of E., Tokyo. (*Absent.*)
Laning Miss Serena B., 1907 E. C., 5 Kawaguchi, Osaka.
Laning, Henry, M. D., 1873 E. C., 5 Kawaguchi-cho, Osaka.
Lanius, Miss Anna B., 1898 M. E. S., Kani Nagare Kawa cho, Hiroshima.
Lansing, Miss Harriet M., 1893 R. C. A., 413 Yamashita-cho, Kagoshima.

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Latham, Rev. H. L.-& W., 1903 P. M., Yamada, Ise.
Lawler, H. L. & W., 44 Tsukiji Tokyo.
Lawrence, Mr. A. & W., B. S. 14 Mae Machi, Kobe.
Lea, Rev. A., 1897 C. of E., 52 Tsukiji, Tokyo.
Learned, Rev. D.W., D.D., & W., 1875 A.B. C., Imadegawa-dori, Kyoto.
*Learned, Miss Grace W., A. B. C., Imadegawa-dori, Kyoto.
Leavitt, Miss J. I. 1881 P. M., Tanabe, Wakayama-ken.
Lebel, Rev. E. 1882 R. C. C., Usui.
Lediard, Miss Mary F. 1906 C. C., Nakazato, Takinogawa, Tokyo-fuka.
Lee, Miss Mabel, Seiryu Jo Gakko, Nagoya.
Leland, Rev. H. D., Y. M. C. A. T. Iwakuni, Yamaguchi-ken.
Lemarchal, L'Abbe' J. M,. R. C. C., 44 Yamate-cho Yokohama.
Lemarie, Rev. F. P. M. 1898 R. C. C., Yatsushiro, Kumamoto-ken.
Lemoine, Rev. C. J. 1894 R. C. C., 19 Sekiguchi, Daimachi, Koishikawa, Tokyo.
Lewis, Miss Amy G. 1898 M. E. C., Aoyama Jo Gakuin, Tokyo.
Lewis, Miss Alice 1905 S. F., 30 Koun-machi, Mita, Tokyo.
Lewis, Miss Stella G. W. 1905 C. C., 2395 Minami Kawahori-cho, Tennoji Osaka.
Ligneul, L'Abbe' F. A. 1889 R. C. C., 35 Tsukiji, Tokyo.
Lindsey, Miss Lydia A, 1907, R. C. U. S., Miyagi Jo Gakko.
Lindstrom, Rev. H. & W., 1891 C. M. A., 22 Shimonaka-machi, Hiroshima.
Linsley, Miss E. E., 1907 A. B. U., 10 Fukuro-machi, Surugadai, Tokyo.
Lippard, Rev. C. K. & W. 1900 Luth. 175 Nakanohashi koji Saga (*Absent.* Robeby St. 1177 Chicago, Ill.)
Lissarangue, Rev. 1901 R. C. C., 18 Muko-yanagiwa Tokyo.
Lloyd, Miss J. 1906 E. P., Tainan, Formosa.
Lobdell, N. L, Univ. 1906 Shizuoka.
Logan, Rev. C.A. & W., 1902 P.M.S., Hon-cho, Tokushima, Awa.
Loghead, Mr. A. W, Y. M. C. A., 3 Mitoshiro-cho, Sanchome, Kanda, Tokyo.
Lombard, Rev. F. A. 1900 A. B. C., Muro-machi, Kyoto.
London, Miss M.H. 1907 P. M., Joshi Gakuin Tokyo.
Long, Miss H., M. E. C., Kagoshima.
Loomis, Rev. Henry, D. D. & W. 1872 B.S, Bluff Yokohama.
Loomis, Miss Clara D., A. M. 1901 W. U. M. (*Absent.*)
Luneau, L'Abbe' — A. R. C. C., Osaka.
Luther, Miss Ida R. 1893 P. M., Hokuriku Jo Gakko, Kanazawa.

M

Macdonald, Miss A. C. 1904 Y. W. C. A., 15 Dote Sambancho, Kojimachi, Tokyo.

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Mac Donald, A. W., & W., 946 Yodobashi-machi, Kashiwagi, Tokyo.
Mackie, Miss J. 1900 C. of E., Kennai, Hamada, Iwanai. (*Absent.*)
Macmillan, Mr. T. D., Y. M. C. A. T., 32 Kawaguchi Machi, Osaka.
MacNair, Rev. T. M. & W. 1883 P. M., 2 Nishimachi, Nihon-enoki, Tokyo. [Miyagi-ken.
Madden, Rev. M. B. & W. 1895 C. C., 69 Kwozenji-dori, Sendai,
Madeley, Rev. W. F. & W. 1869 E. C., Wakamatsu, Aizu.
Maeda, L'Abbe' R. C. C., 35 Tsukiji, Tokyo.
Maguet Miss E., P.M., Kanazawa.
Mann, Miss Irene P. 1895 E. C., Hirosaki, (*Absent.*)
Mann, Rev. J. C. 1905 C. of E, 10 Deshima, Nagasaki.
Marie, L'Abbe' L.C. 1888 R. C. C., Hiroshima, Hiroshima-ken.
Marion, L'Abbe' P. 1895 R. C. C., Niigata.
Marmand, Rev. J. E. 1876 R. C. C., Kuroshima.
Marmonier, L'Abbe' P. C. H. 1900 R. C. C., Tamatsukuri.
Masumoto L'Abbe' R. C. C. Uchiawaji Machi.
Mathon, L'Abbe' Remy. 1894 R. C. C. Akita, Yamagata-ken.
Matrat, Rev. J. Fr. 1881 R. C. C. Hibosashi, Hirado.
Matson, Rev. Aug. & W. 1901 S. J. A., Motomura, Oshima, Izu.
Mathews, Rev. W. K. 1902 M. E. S., Kwansei Gakuin, Box 54 Sannomiya. [Osaka.
Mathewson, Rev. W. F. 1905 F. M., 1921 Hideincho, Tennoji,
Maxwell, J. L., M. D. & W. — E. P., Tainan, Formosa.
Maynard, Rev. Nathan & W. 1894 S. B. C. 141 Kokura, (*Absent.* Salem Va.)
Mayo Miss L. E. 1901 P. M., Kanazawa, (*Absent.* Indianapolis Indiana.) [Hachioji.
Mayrand, Rev. P. A. 1889 R. C. C., 34 Honcho, Kami-machi,
McAlpine, Rev. R. E. & W. 1885 P. M. S., 64 Shirakabe-cho, Nogoya.
McCaleb, Rev. J. M. (*Mrs. Mc C. Abs.*) 1892 Ind., Zoshigaya-mura, Koishikawa, Tokyo.
McCauley, Mrs, J. K. 1880 P. M., 356, Okubo, Tokyo-fuka.
McCloy, Dr. Thos. 1905 Ind., 17 Hikawacho, Akasakaku, Tokyo.
McCollum, Rev. J. W., D. D. & W., 1889 S. B. C., 96 Daimyo Machi, Fukuoka, Nichome, Kumamoto.
McCord, Rev. E. K. & W., 1900 A. C. C., 41 Karahori-machi, Sendai.
McCorkle, Rev. R. D. & W., 1906, C. C., Tennoji, Osaka.
McCoy, Rev. R. D. & W., 1904, C. C., Nakazato Takinogawa, Tokyo-Fuka.
McGinnis, Rev. R. H. & W., 1900, C. of E., Nagano, (*absent*)
McIlwaine, Rev. W. E. & W., 1889 P. M. S., 180, Takajo-machi, Kochi, Kochi-ken.

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McKenzie, Rev. D. R., B. A., D.D. & W., 1891, M. C. C., 14 Naka Takajo-machi, Kanazawa, Kaga.
McKim, Miss Bessie, 1905, E. C., 38 Tsukiji, Tokyo.
McKim, Rt. Rev. Bishop John, D.D & W., 1880, E. C., 38 Tsukiji, Tokyo. [Minn).
Mead, Miss Lavinia, 1890, A. B. U., Shimonoseki. (*absent* Luverne,
Meade, Miss Bessie, 1904 E. C., Akita, Akita-ken.
Mebane, Miss Mary G., 1904, P. M. S., Kinjo Jo Gakko, Nagoya.
Medling, Rev. P. P. & W. 1907, S. B. C. 29 Sakura-baba, Nagasaki.
Melton, Miss Mary E., 1897, M. E. C., Kwassui Jo Gakko, Nagasaki. [Hiroshima.
Meyers, Rev. J. T. & W., 1893, M. E. S., 133 Kaminobari-cho,
Millar, Mr. W. A. & W., O. M. S., Utsunomiya.
Miller, Miss Alice, 1895, Ind., 6 Naka-cho, Yotsuya, Tokyo.
Miller, Rev. E. R. & W., 1872, R. C. A., 22 Hirakawa-cho, Kojimachi, Tokyo.
Miller, Rev. H. K. & W., 1892, R. C. U. S., Chitose-En. Yamagata, Yamagata-ken.
Miller Rev. L. G. M., Luth., Furushinyashiki, Kumamoto.
Milligan, Miss Bertha, 44 Tsukiji, Tokyo.
Milliken, Miss Elizabeth P., 1884, P. M., 102 Tsuno Hazu, Shinjiku, Tokyo. [Shinshu.
Minkkinen, Mr. D. & W., 1905, Luth (Finnish), Shimo Suwa,
Monge, Rev. P., 1895 R. C. C,, Hirosaki, (*absent*).
Monk, Miss A. M , 1904, P. M., Sapporo, Hokkaido.
Montagu, L'Abbe' L. R. C. C., Hirosaki.
Montgomery, Capt., S. A., 11 Ginza Nichome, Tokyo.
Moody, Rev. C. N., E. P., Chianghua, Formosa.
Moore, Rev. J. P., D.D. & W., 1883, R. C. U. S., 5 Hikawa-cho, Asakusa, Tokyo.
Moore, Rev. J. B. & W., 1890, P. M. S., 25 Hama-machi, Susaki, Kochi-ken.
Moore, Miss Magaret E., P. M., Tanabe.
Morgan, Miss Agnes E., 1889, P. M., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Morgan, Miss F. K., 1889,]M, C. C., 75 Hirosaki-dori, Kanazawa,
Morgan, J. B., 1907, Y.M.C.A.T., Hakodate. [Kaga.
Morris, Rev. A R., E. C., Yokohama. (*absent*)
Morton, Rev. E. S,, 1904, P. M. S., Gifu. (*Absent.*)
Moseley, Rev. C. B. (Mrs. M. *absent*), 1887, M. E. S., Yamaguchi.
Moule, Rev. G. H. & W. 1903, C. of E. Taketa, Bungo.
Moulton, Miss Julia, 1891, R. C. A., 178, Bluff, Yokohama.
Mugabure, Rt. Rev. P. X. Archbishop of Tokyo, 1894 R. C. C., 35, Tsukiji, Akashi-cho Tokyo.
Müller, Mr. F., & W., 3 Yamamoto-dori, Nichome Kobe.
Munroe, Rev. H. H. & W., 1906, P. M. S., Kochi.

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Murphy, Rev. U. G. & W., 1893, M. P., 47 Chokyuji-machi, Nagoya.
Murray, Rev. D. A., D.D & W., 1893, M. P., 22 Kawaguchi, Osaka.
Myers, Rev. H. W. & W., 1897, P. M. S., Toyohashi.

N

Nash. Miss E., 1891, C. of E. Sakai, Hoki.
Neely, Miss C. J., 1899, E. C., 33 Kitakuruma-cho, Maebashi.
Neill, Adj. A. & W., 1905, S. A., 11 Ginza Nichome, Tokyo.
Neff, Mr. Clarence A., 1907. Y. M. C. A. T., Nagaoka.
Nevile, Miss Lucy., 1905, C. of E., Nagasaka-cho, Azabu, Tokyo.
Newbold, Miss, E. C., 26 Hodo no Atago-machi, Akita.
Newell, Rev. H. B. & W., 1887, A. B. C., Matsuyama, (*absent* Cleveland, Ohio)
Newcombe, Staff-Captain I., 1895, S. A., Arata-machi, Sanchome, 248 Yashiki no 15 Kobe.
Newman, Miss 1905 C. of E. 108 Zoshigaya-machi, Koishikawa, Tokyo.
Newton, Rev. J. C. C., D.D. & W., M. E. S. 1888 Kwansei-Gakuin, (P. O. Box 54 Sannomiya) Kobe.
Nicolai, Bishop. 1870 R. O. C. 6 Higashi Koobai-cho, Surugadai, Tokyo.
Nielson, Rev. A. B., E. P. Tainan, Formosa.
Nind, Rev. T. A. & W., 1899 C. of E., Kobe. (*absent.*)
Niven, Rev. G. C. & W., 1894 C. of E. Iwane-machi, Gifu.
Noailles, Rev. Oliver de 1883 R. C. C. Sendai.
Norman, Rev. D. B. A. & W., 1897 M. C. C. Nagano, Shinshu.
Norman, Miss Lucy 1901 Ind. Agata-machi, Nagano.
Norton, Miss E. L. B. 1900 C. of E., Hakodate. (*absent* c/o C. M. S. Salisbury Sq., London.)
*Nott, Miss G. C. 1890 C. of E., Kumamoto. (*Absent.*)
Nylund, Miss, J. 1907, Luth. (Finnish) Shimo-Suwa, Nagano-ken.

O

Obee, Rev. E. I. & W., 1904 M. P. 47 Chokyuji-machi, Nagoya.
Oldham, Miss Lavinia. 1892 C. C. Nakano-cho, Ichigaya. Tokyo.
Olds, Rev. C. B. & W., 1903 A. B. C. Miyazaki, Miyazaki-ken.
Oltmans, Rev. A, D.D. & W., 1886 R. C .A. Tokyo. (*absen* Holland Mich).
Orr, Staff-Captain R, H. & W., 1905 S. A. 11 Ginza, Nichome Tokyo.
Osborn, Miss C. M. 1895 Univ., Tokyo. (*Absent* Avon. Ill.)

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Ostwald, Pfarrer M. & W. 1903 G. E. M. 23 Kamitomizaka, Koishikawa, Tokyo.

P

Painter, Rev. Sheldon & W., 1896 C. of E. 21 Kusaba-cho Kumamoto.
Palmer, Miss G. 1898 C. of E. 32 Iigura, Katamachi, Azabu, Tokyo.
Papmot, L'Abbe E. J. 1886 R. C. C. 9 Wakaba-cho, Nichome, Yokohama.
Parker, Miss Alice. 1901 C. of E. Tokyo. (*absent*)
Parmelee, Miss H. F. 1877 A. B. C. Matsuyama, Iyo.
Parrott, Mr. Fred & W., 1890 A. B. U. Bible House, 14 Mayemachi, Kobe.
Parshley, Rev, W. B. & W., 1890 A. B. U. 34 Bluff, Yokohama.
Partridge, Rt. Rev. Bishop S. C. & W., 1900 E. C. Kyoto.
Pasley, Miss M. L. 1893 C. of E. (*Absent*)
Patton, Miss Annie 1900 P. M. S. 171 Terashima-machi Tokushima, Awa.
Patton, Miss Florence. 1895 P. M. S. 171 Terashima-machi, Tokushima, Awa.
Paulson, Miss Gerda 1899 A. B. U. (*absent 766 Wells St. St., Paul, Minn., U.S.A.*)
Payne, Miss E. C. 1892 C. of E. 10 Suminoye-cho, Otaru.
Peacocke, Miss K. M. 1895 C. of E. 52 Tsukiji, Tokyo.
Pearson, Adjutant Mary 1898 S. A. Rescue Home, Hakodate.
Peck, Miss Sally P. 1901 E. C. Heian Jo Gakko, Kyoto.
Pedley, Rev. Hilton & W. 1889 A. B. C. Mayebashi, (*absent* Auburndale Mass.)
Peeke, Rev. H. V. S. & W., 1888 R. C. A. Nishi Horibata Saga, Saga.
Pelu, Rev. A. C. A. 1872 R. C. C. Dozaki, Goto.
Penrod, Miss Christine T. 1892 A. C. C. 26 Kasumi-cho, Azabuku, Tokyo.
Perrin, Rev. H. 1884. R. C. C. Kobe.
Perry, Rev. Fred A. & W., 1902 M. P. 79 Oiwa-mura, Shizuoka.
Peterson, Miss A. J. 1891 S. J. A. Chiba. Shimosa.
Pettee, Rev. J. H. D.D. & W., 1878 A. B. C. Kadota Yashiki, Okayama.
Pettee, Miss Anna H, 1906 A. B. C. 60 Yamoto Dori, Kobe.
Petterson, Miss Inga. 1905 A. B. U. Seki-Ushiroji-mura, Shimonoseki.
Pettier, L'Abbe A. E. 1868 R. C. C. 44 Yamate-cho, Yokohama.
Phelps, Mr. Geo. S. & W., 1902 Y. M. C. A. Imadegawa-dori, Kyoto.

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Phelps, Miss F. E. 1889, M. E. C. 2 Sambancho, Sendai.
Phillips Miss E. G. 1901, C. of E Tokyo. (*absent*)
Pierson, Rev. G. P. & W. 1888 P. M. Asahigawa, Hokkaido.
Pieters Rev. Albertus & W. 1891 R. C. A. 14 Higashi-Yamate Oura Nagasaki. Sturges Seminary.
*Pieters, Miss Jennie A. 1904 R. C. A. 14 Higashi-Yamate Oura, Nagasaki. Sturges Seminary.
Pifer, Miss B. Catherine. 1901 R. C. U. S. Meiji Gakuin, Tokyo.
Pinsent, Mrs. A. M., 1906, M. C. C., Kanazawa, Kaga.
Platt, Rev. J. W. & W., 1906, C. of E., All Saints Rectory, Nakayamate-dori, 3 Chome, Kobe.
Pool, Miss Lilian., O. M. S, Utsunomiya.
Pouget, L'Abbé Armand., 1893, R. C. C., Morioka, Iwate-ken.
Powell, Miss Lucy M., 1900, R. C. U. S., 78 Higashi, Sambancho, Sendai.
Pratt, Miss S. A, 1892, W. U. M., 212 Bluff, Yokoham.
Price, Mrs. H. B., 1890, P. M. S., Nagoya.
Prindiville, Miss M., 1906, C. of E., 33 Nakayamate-dori, 6 chome, Kobe.
Pringle, Miss F. C., 1900, C. of E., Hoei Kami Cho, Fukui.
Provence, Mr. E. W., Y. M. C. A. T., 108 Zoshigaya-machi Koishikawa, Tokyo.
Prudham, Rev. W. W. B. A. & W., 1900, M. C.C., Toyama, (*absent*)
Puissant, Rev. M., 1888, R. C. C., Catholic Mission, Tamatsukuri.

R

Raynand, L'Abbé J., R. C. C., Nambu.
Rabetts, Lieut. N, 1905, S A., 11 Ginza Nichome, Tokyo.
Raguet, Rev. E., 1879, R. C. C., Kagoshima, Kagoshima-ken.
Ranck, Miss Elmina, 1906, E. A., 84 Sasugaya-cho Koishikawa-ku, Tokyo.
Ransom, Miss Mary H., 1901, P. M., 33 Kawaguchi, Osaka.
Ranson, Miss A. L., 1904, E. C., Kawagoye, Saitama-ken.
Raoult, Rev. G. E., 1896, R. C. C., Kagoshima, Kagoshima-ken.
Rawlings, Rev. C. W. & W., 1900, C. of E., Momoyama, Osaka.
Read, Miss Rachel, 23 Reinanzaka-cho, Akasaka, Tokyo.
Reed, Mr. C. A., Y. M. C. A. T., 718 Noda, Yamaguchi.
Reid, Miss G. A., 1900, C. of E, Tokyo. (*absent*)
Reifsnider, Rev. C. F. & W., 1901, E. C., Fukui.
Reifsnider, Mr. J. & W., 1902, E. C, Kyoto.
Reischauer, Rev. A. K. & W., 1905, P. M, Meiji Gakuin, Shirokane, Tokyo.
Remington, Miss Gertrude, M. D., 1903, Ind., 7 Naka-cho, Yotsuya, Tokyo.
Rennie, Mr. Wm., Y. M. C. A. T., 9 Motomachi, Hakodate.
Rey L'Abbé A., 1889, R. C. C., Kyoto.

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Rey, L'Abbé J. P. Vicaire General, 1882, R. C. C., Shizuoka, Shizuoka-ken.
Reynaud, L'Abbe Jules., 1896, R. C. C., Hyakkoku-machi, Hirosaki, Aomori-ken.
Richard, Rev. H., 1893, R. C. C., Daisuma, Oshima.
Richards, Miss M., 1894, C. of E., Tokyo. (*absent*)
*Riddell, Miss H., 1890, C. of E. (Ind.), Furu-Shinyashiki, Kumamoto.
Rigby, Rev. Archie E. & W., 1900, M. E. C., Nagasaki. (*absent.* Fonda, Ia)
Riggs, Mr. R. F., Y. M. C. A. T., Yokote, Akita-ken.
Riker, Miss Jessie., 1903, P. M., Wilmina Girl's School, Tamatsukuri, Osaka.
Riley, Edw. E., 44 Tstkiji, Tokyo.
Rioch, Miss Marry, 1892, C. C., Nakano-cho 35, Ichigaya, Tokyo.
Ritson, Miss E., 1891, C. of E., Tomita, Tokushima, Tokushima-ken. [Osaka.
Roach, Miss Ruth, 1905 P. M., Wilmina Jo Gakko, Tamatsukuri,
Roberts, Miss A., 1897, C. of E., 8 Nishi Hacho, Toyohashi.
Robertson, Miss Elva., 1905, Tanabe, Wakayama ken.
Robertson, Miss M. A., 1891, M. C. C., Kofu, Yamanashi.
Robinson, Rev. J. C., 1888, C. of E., Takeya-mura, Hiroshima.
Robinson, Rev. C. E., C. C., 58 Katahira-cho, Sendai.
Robson, Adjutant John & W., 1899, S. A. (S.M.),) (*absent*) England.
Roland, L'Abbé E., R. C. C., Fukuyama.
Rolman, Miss E. L., 1884, A. B. U., 9 Naka-cho, Sanchome, Yotsuya, Tokyo.
Rollstin, Mr., Yamashita, Yokohama.
Rose, Miss C. H., 1886, P. M., Otaru, Hokkaido.
Ross, Mr. C. H., 1904, Y. M. C. A. T., Yamaguchi.
Rotz, R. C. C., Nagasaki.
Rotzel, Mr. C. S., & W., Yamaguchi.
Rousseau, L'Abbé J., R. C. C., Fukushima. [Tokyo.
Roussel, L'Abbé A. M., R. C. C., 17 Koishikawa, Myogadani,
Rowe, Rev. J. H. & W., 1906, S. B. C., 29 Sakurababa, Nagasaki.
Rowland, Rev. G. M. D.D. & W., 1886, A. B. C., Sapporo.
Rowland, Miss J. M., 1906, C. of E., 15 Nakayamate-dori, 6 chome, Kobe.
Rowlands, Rev. F. W. & W., 187, C. of E., 235 Higashi-Senkoku-machi, Kagoshima.
Ruigh, Rev. D. C. & W., 1905, R. C. A., Morioka, Iwate-ken.
Rumsey, Miss F. M., 1907, A. B. U., 47 Shimotera-machi Himeji.
Russell, Miss E,, 1879, M. E. C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss Mattie H., 1907, M. E. C., Aoyama Jo Gakuin, Tokyo.

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Ryan, M. S , & W., 856 Yodobashi-machi Kashiwagi, Tokyo.
Ryerson. Rev. G. E. & W., 1905, C. of E., Arigasaki, Matsumoto, Shinshu.

S

Salmon, Very Rev. M. A., Vicar Gen., 1868, R. C. C., Nagasaki.
Sander, Miss M , 1880, C. of E., Hokutaiji-mura, Hiroshima.
Sauret, Rev. M., 1879, R. C. C., Kurume, Fukuoka-ken.
Savolainen, V. & W., 1907, Luth. (Finnish) Shimo-Suwa, Nagano-ken.
Schiller, Pfarrer Emil & W., 1895, G. E. M., Shagoin-cho, Azana, Noboribata 10, Kyoto.
Schneder, Rev. D. B., D.D. & W., 1887, R. C. U. S., 78 Higashi-Samban-cho, Sendai. (Mrs. S *absent*)
Schumaker, Rev. T. F. & W., 1889, A. B. U., Otaru. (*absent*, 1150 N. Goo Robler ave., Pasadena Cal., U. S. A.)
Schwartz, Rev. H. W. M. D. & W., 1885, M. E. C., Sendai.
Schwartz, Rev. H. B., 1893, M. E. C., Kagoshima.
Scott, Rev. F. N. & W., 1904, M. E. C., 41 Kasuga-cho, Nagasaki.
Scott, Rev. J. H. & W., 1892, A. B. U., 19 Kawaguchi, Osaka.
Scudder, Rev. Frank S., 1897, R. C. A., Honolulu Hawaii.
Searle, Miss S. A., 1883, A. B. C., 60 Yamamoto-dori, Kobe.
Seeds, Miss Leonora, M., 1899, M. E. C., (*Absent*)
Seeds, Miss Mabel, 1991, M. E. C., Fukuoka, (*Absent*)
Seiple, Rev. W. G. Ph., D., & W., 1900, R. C. U. S., 78 Higashi Samban-cho, Sendai.
Sells, Miss E. P., 1893, C. of E., 41 Kajiyamachi, Kagoshima.
Service, Miss 1905, C. of E., 35 Nakayamate-dori, 3 chome, Kobe.
Shannon, Miss I. L., 1905, M. E. S., Kami Nagarekawa-cho, Hiroshima.
Sharpe, Rev. A. L., M. A., 1903, C. of E., 12 Higashi Kusabuka-cho, Shizuoka.
Shaw, Mr. R. D. M., B. A , 1901. C. of E., 2 Kasumi-cho, Azabu, Tokyo.
Shaw, Miss L. L., B. A., 1904, C. of E., 12 Kawaguchi-cho, Osaka.
Sherman, Miss Mary B , 1902, P. M., Yamaguchi.
Shively, Rev. & W., 1907, U. B. Shimo-Shibuya, Azabu, Tokyo.
Shortt, Rev. Chas. H., M.A., 1900, C. of E., 4 Kobinata Dai-machi 1 chome, Tokyo.
Sifton, Miss I. A., 1897, M. C. C., Taihoku Formosa.
Singer, Miss F. E., 1894, M. E. C., Hakodate. (*Absent.*)
Slate, Miss Anna B., 1992, M. E. C., 221, Bluff Yokohama.
Slate, Mr. J. W., 1907, O. M. S., Yodobashi, Tokyo.
Smart, Rev. W. H., 1901, E. C., Fukushima.

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Smelser, Mr. F. L. & W., 1895 H. F., 2124 Minami Otamachi, Yokohama.
Smith, Rev. F. H. & W., 1905, M. E. C., Nagoya.
Smith, B. P., 1905, B. B. S., 14 Maye-machi, Kobe.
Smith, Miss Lida B., 1885, M. E. C., Kagoshima.
Smith, Miss S. C., 1880, P. M., Sapporo, Hokkaido.
Smith, Mr. P. A. & W., Y. M. C. A. T., 189 Kokutaiji-mura, Hiroshima.
Smith, W. G. & W., 372 Sanko-cho, Shiba-ku, Tokyo.
Smyser, Mr. M. M. & W., Y. M. C. A. T., 32 Kawaguchi, Osaka.
Smyth, Capt., S. A., 11 Ginza Nichome, Tokyo. [Kobe.
Snowden, Miss M., 1890, C. of E., 15 Nakayamate-dori, 6 chome,
Soper, Rev. J., D.D. & W., 1873, M. E. C., Tokyo. (*Absent*)
Soper, Miss Maud. 1903, M. E. C., Nagoya.
Sparmer, Carl Ober, 1907, Meji Gakuin, Tokyo. [Tokyo.
Spencer, Rev. D. S. & W., 1888, M. E. C., 5 Aoyama Gakuin,
Spencer, Miss E., C. E., St. Mary's School, Arigasaka, Matsumoto.
Spencer, Miss M. A., M. E. C., (*Absent Bala Pa.*)
Spiese, Miss Laura M., 1806, Ind., 7 Nakacho, Tokyo.
Spivey, Miss May, M.E.S., 35 Yochome, Nakayamate-dori, Kobe.
Sprowles, Miss, A., 1905, M. E. C., 53 Motomachi, Hakkodate.
Standford, Rev. A. W. & W., 1886, A. B. C., 59 Yamatedori, Kobe.
Steadman, Rev. F. W. & W., 1901, A. B. U Otaru.
Steele Rev. H. W. & W., 1906, C. of E., Kobe.
Steenbuch, Rev. C. & W., 1900, C. of E., (*Absent.*)
Steichen, L'Abbe' Michel, 1886 R. C. C., (*Absent.*)
Steiner, Rev. Jesse F., 1906 R. C. U. S., 7 Rokkencho, Sendai.
Stevenson, Miss G. S., 1898, C. of E., 10 Suminoye-cho, Otaru.
Stevens, Rev. E. S. & W. (Dr. Nina)., 1892, C. C., 135 Higashi Akita. (*absent U.S.A.*)
Stewart, Rev. S. A. & W., 23 Kitanagasadori Yochome, Kobe.
Stick, Rev. J. Munroe & W., 1902, R. C. U. S., Sendai, Miyagi-ken.
Sterling, Miss C. E., 1888, P. M. S., 180 Takajo-machi, Kochi, Kochi-ken.
Stoltz, L., — R. C. C., Institution St. Joseph, 85 Bluff.
Street, Lionel, M. D., 1904, E. C., Kyoto.
Stirewalt, Rev. A. J. 1906, Luth, 388 Shinyashiki, Kumamoto, Kiushu.
Stuart, Miss J., — E. P., Tainau, Formosa.
Suthon, Miss G., 1889. E. C., Kanazawa. (*absent c/o Church Mission House 281 Fourth ave., N. Y.*
Sweet, Rev. Chas. F. & W., 1878, E. C., 25 Tsukiji, Tokya.

T

Tabb. T. Turner, 1907 Y. M. C. A. T., Hagi, Yamaguchi-ken.
Taber Miss Inez Esther, 1905, S. F. 30 Koun machi, Mita, Tokyo.

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Talcott, Miss E., 1873, A. B. C., 59 Nakayamate-dori, Rokuchome, Kobe.
Tanner, Miss L. K., 1905, C. of E., 16 Rokuchome Hirakawa cho, Kojimachi, Tokyo.
Tapson, Miss A. M., 1888, C. of E. Hakodate. (*absent* c/o C. M. S. Salisbury Sq., London.
Taylor, Wallace, M. D. & W., 1874, A. B. C., Osaka.
Taylor, Mr. Wm. J. & W., Jap. Ev. Band., Okuhirano-mura, Kobe.
Tennent, Miss A. C., 1891, C. of E., 2 Choanji-cho, Kumamoto. (*absent.*)
Tenny, Rev. C.B. & W., 1900, A. B. U. 142 Okazaki-cho, Kyoto.
Teusler, R. B. M. D. & W., 1900, E. C., St. Luke's Hospital, Tsukiji, Tokyo.
Thomas, Miss Hettie, 1903, M. E. C., Kwassui Jo Gakko, Nagasaki.
Thomasma, Miss G. M., 1904, R. C. A., Sturges Seminary, Umegasaki Jogakko, Nagasaki.
Thompson, Rev. David, D.D. & W., 1863, P. M., 16 Tsukiji, Tokyo.
Thompson, Miss Annie De F., 1887 R. C. A., 178 Bluff, Yokohama.
Thompson, Miss, 1906 C. of E. 42 Kajiya-machi Kagoshima.
Thomson, Rev. R. A. & W., 1888 A. B. U. 39 Kitano Nichome, Kobe.
Thorp, Miss E. E., 1905, C. of E., Kure.
Timberlake, Miss A., M. C. C., 8 Toriizaka, Azabu, Tokyo.
Tindale, Staff-Capt., & W., S A., 11 Ginza Nichome, Tokyo.
Tonooka, L'Abbe', R. C. C., Mito.
Topping, Rev. Herry & W., 1895, A. B. U., 85 Soto Kaganoji, Morika.
Torrey, Miss Elizabeth, 1890, A. B. C., 60 Yamamoto-dori, Kobe.
Totten, Rev. Frank & W., 1902, M. P., 83 Hinode-cho, Yokohama.
Towson, Rev. W. E. & W., 1890, M. E. S., (*absent*, Miss Training School, Nashville, Tenn.)
Tracy, Miss Mary E., 1903, W. U. M., 212 Bluff, Yokohama,
Trent, Miss E. M., 1894, C. of E., (*Absent.*)
Trintinguac, L'Abbe' P., 1896, R. C. C., Cathoric Mission, Shimonoseki.
*Tristram, Miss K. A. S., B. A., 1880, C. of E., 12 Kawagui-cho,
True, Miss Alice, 1898, A. C. C., Ishinomaki. (*Absent.*)
Tucker, Rev. H. St. George, 1899, E. C., 54 Tsukiji, Tokyo.
Tulpin, Rev. E. A. 1877, R. C. C., Toyama, Toyamaken.
Turner, Rev. W. P. & W., 1890, M. E. S., Uwajima, Iyo.
Tuxbury, Mrs. Nina, A. B. U., 30-B, Tsukiji, Tokyo.
Tweedie, Miss Eliza G. A., 1903, M. C, C., Kofu, Yamanashi.

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U

Umbreit, Rev. S. J. & W., 1905, E. A., 50 Tsukiji, Tokyo.
Unsitalo, Miss Sigrid, 1903, Luth. (Finish), Sendagaya, Tokyo.
Upperman, Miss M. A., 1904, Ind., 434, Kashiwagi, Yodobashi-machi, Tokyo-fuka.
Urquhart, Miss A., P. M., Joshi Gakuin, 33 Kaminibancho, Kojimachi, Tokyo.

V

Vager, Rev. A., 1890, R. C. C., Nara.
Vail, Miss J. S., 1880, M. E. C., Aoyama, Tokyo.
Van Horn, Rev. G. W. & W., 1888, P. M., 13 Kawaguchi-cho, Osaka.
Van Petten, Mrs. C. W., 1881, M. E. C., Yokohama. (*absent. Peoria Ill.*)
Veazey, Miss A. M., 1882, M. C. C., Shizuoka,
Veatch, R. H., 1907 Y. M. C. A. T., 32 Kawaguchi, Osaka.
Veenstra, Capt., & W., 11 Nichome, Ginza, Tokyo.
Vigrand, L'Abbe' Paulin, R. C. C., 35 Tsukiji, Tokyo.
Villion, Rev. A., 1869, R. C. C., Catholic Mission, Himeji.
Voegelein, Rev. F. W. & W., 1884, E. A., 50 Tokyo. (*Absent. 2511 Juliet St. Los Angeles Cal.*)
Vories, Mr. W. M., 1906, Y. M. C. A. T., Hachiman, Omi.

W

Wainwright, Miss M. E., 1887, A. B. C., Okayama.
Walke, Rev. Roger A., 1904, E. C., 58 Tsukiji, Tokyo.
Walker, Mrs. A. A., 1906 A. B. C., 60 Yamamoto-dori, Kobe.
Walker, Mrs. F. B. & W., C. of E., 5 Nakayamate-dori 3 chome, Kobe.
Wall, Miss A. T., 1899, E. C., Sendai, Miyagi-ken. (*Absent.*)
Wallace, Rev. Geo. & W., 1899, E. C., Tokyo. (*Absent.*)
Waller, Rev. J. G., Mr. A. & W., 1890, C. of E., Nagano. (*Absent. Bartonville Ontario.*)
Walne, Rev. E. N. & W., 1892, S. B. C., Fukuoka.
Walter, Miss E. M., 1903, C. of E., Gifu. (*Absent.*)
Walton, Rev. H. B. M. A. W., 1906, C. of E., Yokohama.
Walvoord, Rev. Anthony & W., 1905, R. C. A., 16 Higashi Yamate, Oura, Nagasaki.
Wansey, Rev. H. R. & W., Jap. Gen. Mission Shikencho, Nikko.
Ward, Miss Elizabeth, 1905, A. B. C., Baikwa Jo Gakko, Osaka.
Ward, Miss I. M., 1901, P. M., Sapporo, Hokkaido.
Warren, Rev. C. T. M. A. & W., 1899, C. of E., 4 Kawaguchi-cho, Osaka.

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Warren, Mrs. F., 1890, C. of E., Tomida, Tokushima, Tokushima-ken.
Warren, Rev. C. M., 1899, A. B. C., Matsuyama, Shikoku.
Warton, Mrs. R. G., — 19 Ipponmatsu, Azabu, Tokyo.
Waters, Rev. B. W. & W., 1887, M. E. S., Nakatsu, Buzen.
Watson, Miss R. J., 1883, M. E. C., Seiryu Jo Gakko, Nagoya.
Weakley, Rev. W. R. & W., 1895, M. E. S., 4 Kawaguchi-cho, Osaka.
Weaver, Rev. C, S. & W., 1900, C. C., Osaka. (*Absent. U.S.A.*)
Weaver, Miss. G., 1902, M. E. C., Hirosaki.
Webb, Rev. A. E., M. A., 1894, C. of E., 11 Sakae-cho, Shiba, Tokyo.
Weidner, Miss Sadie L., 1900, R. C. U. S., Sendai, (*Absent. Tiffin Ohio.*)
Wells, Miss Florence, 1907, W. U. M., 212 Bluff, Yokohama.
Wells, Miss Lillian A, 1901, P. M., Yamaguchi.
Westen Miss. M., 1907, (Finnish), Shimo Suwa.
West, Miss A. B., 1883, P. M., 2 Nishimachi, Nihonenoki, Shiba, Tokyo.
Weston, Miss M. D., 1895, C. of E., 16 Rokuchome Hirakawacho, Kojimachi, Tokyo.
White, Rev. S. S. (*Mrs M. Absent.*) 1890, A. B. C., Kadota Yashiki, Okayama.
Whitman, Miss M. A., 1883, A. B. U., 10 Fukuro-machi, Surugadai, Tokyo.
Whitney, J. Percy & W., 1905, Ind., 434 Kashiwagi, Yodobashi-machi, Tokyo-fu.
Whitney, W. N., M. D., & W., 1875, Ind., 17 Hikawa-cho, Akasaka, Tokyo.
Wigle, Miss L. A., B. A., 1895, M. C. C., Shizuoka.
Wilcox, Miss Edith F., 1904, A. B. U., 34 Bluff, Yokohama.
Wilkes, Mr. Paget (Mrs. W. *Absent.*) 1903, C. of E. (Ind.), 145A Yamamoto Dori, Kobe.
Wilkinson, Rev. A. T., B. A. & W., 1906, M. C. C., Toyama, Etchu.
Williams, Miss Eva, 1907, M. E. S., Kami Noboricho, Hiroshima.
Williams, Rt. Rev. C. M., D. D., 1859, E. C., Gojo Shinteramachi Sagaru, Kyoto.
Williams, Miss Lulu, 1906, Nara.
Williams, Miss Mary E., 1880, M. P., 244, Bluff, Yokohama.
Wilson, Rev. W. A. & W., 1890, M. E. S., Bungo.
Wilson, Miss Ella M., 1903, M. P., Ura Monsen-cho, Nagoya.
Wilson, Ensign T. & W., 1905, S. A., 11 Ginza Nichome, Tokyo.
Wilson, Miss Addie, 1906, P. M. S., Kochi.
Winn, Rev. T. C. & W., 1878, P. M., Tairen, Manchuria.
Winn, Miss M. L., 1881, R. C. A., Mishima, Shizuoka-ken.

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Winther, Rev. J. M. T. & W., 1898, Luth., (*Absent* 221 S. 28 ave., Minneapolis, Minn.)
Wirick, Miss L. J., 1890, Ind., 72 Wakamatsu-cho, Ushigome, Tokyo.
*Woodd, Rev. C. H. B., M. A. & W., 1896, C. of E., Momoyama Chu Gakko, Osaka.
Wood, Miss Christina, 1906, C. of E., Toyohashi.
Woodman, Rev. E. R. (*Mrs. W. Absent*), 1880, E. C., 40 Tsukiji, Tokyo.
Woodward, Rev. H. & W., 1895, C. of E., Fukushima, (*Absent.*)
Woodworth, Rev. A. D. & W., 1892, A C. C., 26 Kasumi-cho, Azabu, Tokyo.
Worth, Miss Ida M., 1895 M. E. S., Oita, Bingo.
Worthington, Miss H. J. 1899, C. of E., Kure.
Wright, Miss A. H., 1897, E. C., Mito.
Wurfel Pfarrer G. 1906, G. E. M., 39 Kamitomizaka, Koishikawa, Tokyo.
Wyckoff, Prof. M. N., Sc. D. & W., 1881, R. C. A., Tokyo. (*Absent.*)
Wyckoff, Miss Helena, 1901, P. M., Tokyo. (*Absent.*)
Wylie, Miss M., 1905, C. M. A., Atsuta, Owari.
Wynd Rev. W., & W., 1891, A. B. U., 119 Tani-machi, Kachome. Higashi-ku, Osaka.
Wynne-Willson, Miss D. S., 1893, 6 Shirokabecho, Nagoya.

Y

Young, Miss Bessie, 1905, S. D. A., 42 Yamamoto-dori, Kobe.
Young, Miss M M., 1895, C. of E., 4 Shirakabe-cho, Nagoya.
Young, Miss Mariana, 1897, M. E. C., Kwassui Jo Gakko.
Youngman, Miss K. M., 1873, P. M., 6 B Tsukiji, Tokyo.
Youngren, Rev. August & W., 1903, Sumoto, Awaji.

Z

Zaugg, Kev. Elmer H., 1906, R. C. U. S., 59 Kwozenji Dori, Sendai.
Zurfluh, Miss Lena, 1894, R. C. U. S., 78 Higashi Samban-cho, Sendai, Miyagi-ken.

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LIST OF KOREAN MISSIONARIES.

Adams, Rev. J. E., & W., P. M. Taiku.
Adamson. Rev. Andrew & W., P. M., Fusan.
Avison, O. R., M. D., & W., P. M., Seoul.

Badcock, Rev. J. S., S. P. G., Kanghwa.
Baird, Rev. W. M., & W., P. M., Pyengyang.
Barrett, Miss M. B. P. M., Seoul.
Batey, Miss M. J., M. E. S., Seoul.
Beck, Rev. S. A., & W., M E. C., Seoul.
Becker, Rev. A. L., & W., M, E. C., Pyengyang.
Bell, Rev. Eugene & W., P. M. S., Kwangju.
Bernheisel, Rev. C. F., & W., P. M., Pyengyang.
Best, Miss Margaret, P. M., Pyengyang.
Birdman, Dr., P. M. S., Mokpo.
Blair, Rev. H. E., & W., P. M., Syenchun.
Blair, Rev. W. N., & W., P. M., Pyengyang.
Bridle, Rev. G. A., S. P. G., Souwon.
Brockman, Mr. F. S., Y. M. C. A., Seoul.
Bruen, Rev. H. M., & W., P. M., Taiku.
Bull, Rev. W. F., & W., P. M. S., Kunsan.
Bunker, Rev. D. A., & W., M. E. C., Seoul.
Burdick, Rev. G. M , & W., M. E. C., Seoul.
Butts, Miss. Alice, P. M., Pyengyang.

Cable, Rev. E. M., & W., M. E. C., Chemulpo.
Cameron, Miss C. H., P. M., Taiku.
Campbell, Mrs. J. P., M. E. S., Seoul.
Carrol, Miss A., M. E S., Songdo.
Cartwright, Rev, S. H., S. P. G , Seoul.
Chase, Miss M. L., P. M , Syenchun.
Chew, Mr. N. D.. & W., M. E. C. (*Absent*)
Clark, Rev. C. A. & W., P. M , Seoul.
Coit, Rev., P. M. S., Kwangju.
Collyer, Rev. G. P., & W., M. E. S., Seoul.
Cordell, Miss Emily, P. M. S., Chunju.
Cram, Rev W. G., & W. M. E. S., Songdo.
Critchett, Rev. Carl, & W., M. E C. Seoul.
Currell, Rev. H., & W., P. M., Chinju.

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Cutler, Miss Mary M., M. D., M. E. C., Seoul.

Daniel, T. H., M. D., & W., P. M. S., Kunsan.
Deming, Rev. C. S., M. E. C., Chemulpo.
Dye, Miss Eleanor, M. E. S., Seoul.
Dysart, Miss Julia, P. M. S., Kunsan.

Earle, Rev. A. M., P. M. S., Kunsan.
Edmunds, Miss Margaret J., M. E. C., Seoul.
Elrington, Miss B., S. P. G., Seoul.
Engel, Rev. G., & W., W. U. M., Fusan.
Ernsberger, Miss Emma, M. D., M. E. C., Seoul.
Erwin, Miss C., M. E. S., Sondo.
Estey, Miss Ethel M., M. E. C., Pyengyang.

Fenwick, Mr. M. T., & W., G. B. M. Gensan.
Field, Miss E. H., M. D., P. M., Seoul.
Folwell, E. D., M. D., & W., M. E. C., Pyengyang.
Foote, Rev. W. R., & W., C. P. M. Gensan.
Forsythe, W. H., M. D. & W., P. M. S., Chunju.
Frey, Miss Lulu E., M. E. C., Seoul.

Gale, Rev. J. S., D. D., & W., P. M., Seoul.
Gerdine, Rev. J. L., M. E. S., (*Absent*)
Gillett, Mr. G. L., Y. M. C. A., Seoul.
Greenfield, Rev. M. W., & W., P. M., Seoul.
Gregg, Mr. G. A., Y. M. C. A., Seoul.
Grierson, Rev. R., M. D., & W., C. P. M., Joshin.
Grosjean, Miss V., S. P. G., Seoul.
Gurney, Rev. W. W., S. P. G., Seoul.
Guthapfel, Miss M. L., M. E. C., (*Absent*)

Hahn, Dr. D., M. E. C., Seoul.
Hall, Mrs R. S., M. D., M. E. C., Pyengyan.
Hallman, Miss Sarah B., M. E. C., Pyengyang.
Hardie, Rev. A. M., M. E. S., Wonsan.
Harrison, Rev. W. B., C. M. A., Kunsan.
Haynes, Miss E. Irene, M. E. C., Pyengyang.
Heron, Miss S. A., P. M., Seoul.
Hillary, Rev. F. R., & W., S. P. G., Kanghwa.
Hirst, J. W., M. D., & W., P. M., Seoul.
Hitch, Rev. James, M. E. S., Seoul.
Hounshell, Rev. C. G. & W., M. E. S., Seoul.
Hunt, Rev, W. B. & W., P. M., Chairyung.

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Ivey, Miss M. M., M. E. S., Wonsan.

Johnson, W. O., M. D., & W., P. M., Taiku.
Jones, Rev. G. Heber, D. D. &. W., Seoul.
Junkin, Rev. W. M., P. M. S., Chunju.

Kagin, Rev. Edwin, P. M., Chongju.
Restler, Miss E. E., P. M. S., Kunsan.
Kelly, Miss M., W. U. M., Fusan.
Kendrick, Miss K., M. E. S., Songdo.
Knox, Miss Bessie, P. M. S., Mokpo.
Knox, Rev. Wade, & W., P. M. S., Chairyung.

Laws, Mr. A. F., S. P. G., (*Absent*)
Lee, Rev. Graham, & W., P. M , Pyengyang.
Lewis, Miss Ella A., Seoul.
Lillie, Miss R., M. E. S., Wonsan.
Lillingston, Miss Innes C., S. P. G., Chemulpo.

Mair, Miss C. F., Hamheung.
Marker, Miss Jessie B., M. E. C., Seoul.
McCallie, Rev. H. D., P. M. S., Mokpo.
McCully, Miss L. H., C. P. M., Hamheung.
McCune, Rev. G. S., & W., P. M., Tyengyang.
McCutchen, Rev. L. O., & W., P. M. S., Chunju.
McFarland, Rev. R. H., & W., of E., (*Absent*)
McMillan, Miss Kate, M. D., C. P. M. Gensan.
McRae, Rev. D. M., & W., C. P. M., Hamheung.
Mengies, Miss B., W. U. M., Fusan.
Miller, Rev. E. H., & W., P. M., Seoul.
Miller, Rev. F. S., & W., P. M. Chongju.
Miller, Mr. Hugh, B. S., Seoul.
Miller, Miss Lula A., M. E. C., (*Absent*)
Miller, Mrs. Nellie E., M. E. C., Seoul.
Moffett, Rev. S. A., D. D , & W., P. M., Pyengyang.
Moore, Miss E. S., W. U. M , Fusan.
Moore, Rev. J. Z., & W., M. E. C., Pyengyang.
Moose, Rev. J. R., & W., M. E. S., Seoul.
Morris, Rev. C. D., & W., M. E. C., Yeng Byen.
Myers, Miss M. D., M. E. S., Wonsan.

Nichols, Miss Lillian, M. E, S , Seoul.
Nisbet, Rev. J. S. & W., P. M. S., Chunju.
Niven, Miss A. G., W. U. M. Fusan.
Noble, Rev. W. A. & W., M. E. C., Pyengyang.

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Nolan, W. J., M. D., & W. P. M. S., Kwangju.

Owen, Rev. C. C., M. D., & W., P. M. S., Kwangju.

Paine, Miss J. O., M. E. C., Chemulpo.
Pak, Mrs Esther Kim, M. D., M. E. C., Pyengyang.
Peerman, Rev. E. L, M. E. S., Wonsan.
Pieters, Rev. A. A. P. M. Seoul.
Pooley, Miss A., S. P. G., (*Absent*).
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Ward, Miss I. M.
West, Miss A. B.
Wyckoff, Miss Helena.

Youngman, Miss K. M.

WEST JAPAN MISSION.

Alexander, Miss Sallie
Ayres, Rev. J. B. and wife.

Bigelow, Miss G. S.
Brokaw, Rev. H. and wife.
Bryan, Rev. A. V. and wife.

Cooper, Miss M. B.
Curtis, Rev. F. S. and wife.

Dunlop, Rev. J. G. and wife.

Erdman, Rev. J. P. and wife.

Fulton, Rev. G. W. and wife.

Garvin, Miss A. L.
Gibbons, Miss K. A.
Gorbold, Rev. R. P. and wife.

Hail, Rev. A.D., D.D., and wife.
Hail, Miss A. N.
Hail, Rev. J. B., D.D., and wife.
Hail, Rev. J. E. and wife.
Hereford, Rev. W. F. wife.

Johnstone, Miss Janet M.

Jones, Rev. W. Y., D.D., and wife.

Langsdorf, Rev. W. B., Litt. D. and wife.
Latham, Rev. H. L. and wife.
Leavit, Miss Julia.
Luther, Miss Ida R.

Mayo, Miss Lucy E.
Moguet, Miss E.
Morgan, Miss Agnes E.
Murray, Rev. D. A., D.D., and wife.

Ranson, Miss Mary H.
Riker, Miss Jessie.
Roach, Miss Ruth.
Robertson, Miss Elva.

Sherman, Miss M. B.

Van Horn, Rev. G.W. and wife.

Wells, Miss Lillian.
Winn, Rev. T. C. and wife.
Winn, Miss Julia K.
Worley, Rev. J. C. and wife.

PRESBYTERIAN CHURCH, U.S.A., SOUTH.

Atkinson, Miss M. J.

Buchanan, Rev. Wm. C. and wife.

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Buchanan, Rev. W. McS. and wife.

Cumming, Rev. C. K. and wife.

Dowd, Miss Annie.

Evans, Miss Sala.

Fulton, Rev. S. P., D.D., and wife.

Hope, Rev. S. R. and wife.
Houston, Miss Ella.

Logan, Rev. C. A. and wife.

McAlpine, Rev. R. E. and wife.
McIlwaine, Rev. W. B. and wife.
Mebane, Miss M. G.
Monroe, Rev. H. H. and wife.
Moore, Rev, J. B. and wife.
Morton, Rev. E. S.
Myers, Rev H. W. and wife.

Patton, Miss Annie.
Patton, Miss Florence.
Price, Mrs. H. B.

Sterling, Miss C. E.

Wilson, Miss.

REFORMED CHURCH IN AMERICA (DUTCH).

North Japan Mission.

Ballagh, Rev. J. H., D.D., and wife.
Booth, Rev. E. S. and wife.

Hoffsommer, Rev. Mr. and wife.

Kuyper, Miss Jennie.

Miller, Rev. E. R. and wife.
Moulton, Miss Julia.

Oltmans, Rev. A., D.D. and wife.

Ruigh, Rev. D. C. and wife.

Scudder, Rev. F. S.

Thompson, Miss A. de F.

Winn, Miss M. L.
Wyckoff, M. N., Sc. D. and wife.

South Japan Mission.

Couch, Miss Sara M.

Hokje, Rev. Willis J.
Hondelink, Rev. Garret and wife.

Lansing, Miss H. M.

Peeke, Rev. H. V. S. and wife.
Pieters, Rev. Albertus and wife.
Pieters, Miss J. A.

Thomasma, Miss G. M.

Walvoord, Rev. A. and wife.

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REFORMED CHURCH IN THE UNITED STATES. (GERMAN)

Cook, Rev. H. H. and wife.

Faust, Rev. A. K. and wife.

Gerhard, Miss Mary E.
Gerhard, Prof. P. L. and wife.

Lampe, Rev. W. E. and wife.

Miller, Rev. H. K. and wife.
Moore, Rev. J. P., D.D. and wife.

Pifer, Miss B. C.
Powell, Miss L. M.

Schneder, Rev. D. B., D.D. and wife.
Seiple, Rev. W. G. Ph. D. and wife.
Steiner, Rev. Jesse F.
Stick, Rev. J. M. and wife.

Weidner, Miss S. L.

Zaugg, Rev. Elmer H.
Zurfluh, Miss Lena.

ROMAN CATHOLIC CHURCH.

Anchen, L'Abbé P.
Angles, Rev. J. B.
Aurientis, L'Abbé P.

Balet, L'Abbé L.
Baumann, L.
Berlioz, Rt. Rev. Bishop.
Bertrand, L'Abbé F.
Bertrand, L'Abbé J.
Beuve, L'Abbé A. P.
Biannic, L'Abbé Jena.
Billiet, L'Abbé I.
Billing, L'Abbé A. L.
Birraux, L'Abbé J.
Boehrer, Rev. J. E.
Bois, Rev. T. E.
Bonne, Rev. F.
Bonnet, L'Abbé M.
Bouige, Rev. L. H.
Brengnier, Rev. L.
Breton, L'Abbé.
Breton, L'Abbé,
Breton, Rev. M. J.
Broteland, Rev. M. C.

Cadilhac, L'Abbé H. L.
Caloin, Rev. E.
Castnier, L'Abbé J. B.
Cavaignac, L'Abbé Ed.
Cesselin, L'Abbé.
Cettour, L'Abbé J.
Chambon, L'Abbé J. A.
Chapdelaine, Rev. A.
Charron, L.Abbé I.
Cherel, Rev. J. M.
Combaz, Rt. Rev. J. C.
Cornier, L'Abbé A.
Corre, Rev. J. M.
Cotrel, L'Abbé P.
Cousin, Rt. Rev. J. A., Bishop.

Dalibert, L'Abbé Desire.
Daridon, Rev. H.
Daumer, Rev. J. M.
Deffrennes, Rev. Joseph.
Demangelle, Rev. A. H.
Dossier, L'Abbé R.
Drouart de Lezey, L'Abbé F. L.
Durand, Rev. J. E.
Duthu, L'Abbé J. B.

Evrard, L'Abbé F.

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Fage, L'Abbé P.
Faurie, L'Abbé. U.
Ferrand, Rev. P. C.
Ferrie, Rev. J. B.
Fraineau, Rev. Th.
Fressenon, L'Abbé M.

Garnier, Rev. L. Fr.
Geley, Rev. J. B.
Giraudias, L'Abbé.
Gracy, Rev. L.
Grinad, L'Abbé A. N.
Guerin, L'Abbé J. N.

Halbout, Rev. A. A.
Harnois, Rev. F. D.
Hebert, Rev. E.
Heinrich, L'Abbé Alph.
Herve L'Abbé.
Heuzet, Rev. A. E.
Holts, L.
Honjo, L'Abbé.
Hutt, L'Abbé Alfred.

Jagquet, L'Abbé Vicar Gen. C.
Joly, Rev. E. Cl.

Kapfer, Rev. C. J.
Kleinpeter, Rev. J.

Lafon, L'Abbé H.
Laisne, L'Abbé T.
Lebel, Rev. E.
Lemarechal, L'Abbé J. M.
Lemarie, Rev. F. M. P.
Lemoine, Rev. C. J.
Ligneul, L'Abbé F. A.
Lissarague, Rev.

Maeda, L'Abbé.
Marie, L'Abbé L. C.
Marion, L'Abbé P.
Marmand, Rev. J. F.
Marmonier, L'Abbé P. C. H.
Mathon, L'Abbé Remy.
Matrat, Rev. J. Fr.
Mayrand, Rev. P. A.
Montagu, L'Abbé L.
Mugabure, Rt. Rev. P. X.

Noailles, Rev. Oliver de.

Papinot, L'Abbé E. J.
Pelu, Rev. A. C. A.
Perrin, Rev. H.
Pettier, L'Abbé A. E.
Pouget, L'Abbé Armand.

Raguet, Rev. E.
Raoult, Rev. G. E.
Reynaud, L'Abbé Jules.
Relave, Rev. J. I.
Rey, L'Abbé A.
Rey, L'Abbé J. P.
Richard, Rev. H.
Roland, L'Abbé E.
Rotz, L'Abbé M. M. de.
Rousseau, L'Abbé J.
Roussel, L'Abbé A. M.

Salmon, Very Rev. M. A., Vicar Gen.
Sauret, Rev, M.
Steichen, L'Abbé Michel.
Stoltz, L.

Tonooka, L'Abbé
Trintiguac, L'Abbé F.
Tulpin, Rev. E. A.

Vager, Rev. A.
Villion, Rev. A.

RUSSIAN ORTHODOX CHRISTIAN CHURCH. (GREEK).

Andronik, Bishop.
Nicolai, Bishop.

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THE SALVATION ARMY.

Bullard, Colonel, H. and wife.

Carter, Ensign H. and wife.
Condon, Staff-Captain J. and wife.

Dood, Staff-Captain H. and wife.
Duce, Brigadier C. and wife.

Ericksen, Major C. and wife.
Evans, Staff-Captain and wife.

Fernance, Ensign C.

Genge, Captain F. and wife.

Harrington, Captain N.
Harriop, Adj. E. and wife.
Hatcher, Staff-Captain M.

Neill, Adj. A. and wife.
Newcombe, Staff-Captain I.

Orr, Staff-Captain R. H. and wife.

Pearson, Ensign M.

Robson, Adjutant J. and wife.
Rabbetts, Leut. N.

Wilson, Captain T. and wife.

SOUTHERN BAPTIST CONVENTION.

Clarke, Rev. W. H. and wife.

Hambleton, Rev. G. F. and wife.

Maynard, Rev. N. and wife.
McCollum, Rev. J. W., D.D. and wife.

Ray, Rev. J. F. and wife.

Walne, Rev. E. N. and wife.
Willingham, Rev. C. T. and wife.

SEVENTH DAY ADVENT MISSION.

Benson, H. F. and wife.
Burden, Rev. W. D. and wife.

Field, Rev. F. W. and wife.

Harriman, Miss Hattie.

Herboltzheimer, J. N. and wife.

Lockwood, Mrs. M. S., M. D.

Young, Miss Bessie.

SOCIETY OF FRIENDS.

Binford, Rev. Gurney and wife.
Bowles, Rev. Gilbert and wife.

Coleman, Rev. Horace E. and wife.

Ellis, Miss Sarah.

Lewis, Miss Alice G.
Longstreth, Miss S. M.

Taber, Miss Inez.

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SCANDINAVIAN JAPAN ALLIANCE.

Anderson, Rev. Joel and wife.
Anderson, Miss H.
Bergstrom, Rev. F. O. and wife.
Matson, Rev. A. and wife.
Peterson, Miss A. J.

SEAMEN'S MISSIONS.

SEAMEN'S MISSION, 82 Yamashita-cho, Yokohama.
Austen, Rev. W. T. and wife.
SALVATION ARMY NAVAL AND MERCANTILE HOME, Yokohama.
Robson, Adj. J. and wife. (In charge)
SALVATION ARMY SEAMEN'S INSTITUTE, Kobe.
Dodd, Adj. H. and wife. (In charge)
CHRISTIAN ENDEAVOR HOME FOR SEAMEN, Nagasaki.
Thornberry, Mr. R. W. and wife.

UNITED BRETHREN IN CHRIST.

Cosand, Rev. Jos. and wife.
Howard, Rev. A. T. D.D. and wife.
Knipp, Rev. J. E. and wife.

UNIVERSALIST MISSION.

Cate, Rev. I. W. and wife.
Hathaway, Miss M. A.
Lobdell, Rev. N. L.
Osborn, Miss C. M.

WOMAN'S UNION MISSION.

Alward Miss Clara.
Crosby, Miss J. N.
Loomis, Miss C. D., A. M.
Pratt, Miss S. A.
Tray, Miss M. E.
Wells, Miss Florence.

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YOUNG MEN'S CHRISTIAN ASSOCIATION.

(AMERICAN INTERNATIONAL COMMITTEE.)

Bowles, Mr. F. C. and wife.

Fisher, Mr. Galen N. and wife.

Gleason, Mr. George and wife.

Helm, Mr. V. W. and wife.

Hermann, Miss Valentine.

Hibbard, Mr. C. V. and wife.

Phelps, Mr. G. S. and wife.

ASSOCIATION TEACHERS IN JAPAN AND A FEW OTHER TEACHERS.

Allen, E. J., Tokyo.

Baker, J. W., Niigata.

Bowles, F. C., Shoingai, Go-chome, Taihoku, Formosa.

Bryan, J. I., 3 Higashi Yamate, Nagasaki.

Clayton, A. B., Keio Gijiku, Tokyo.

Colburn, C. A., Okayama.

Eastlake, R. P., Takamatsu.

Elliot, Rev. Wm., Hiroshima.

Gauntlett, Edwin, Kanazawa.

Greene, Fred, c/o G. S. Phelps, Imadegawa Dori, Kyoto.

Kinney, R. S., Tokuyama, Yamaguchi-ken.

Kuhns, J. H., Chofu, Yamaguchi-ken.

Leland, H. D. Iwakuni.

McGregor, Tokyo.

Müller, F. Kobe.

Neff, Clarence A. Nagaoka.

Powell, Warren T., c/o Y. M. C. A., Tokyo.

Provence, E. W., 51 Hoei Kami-cho, Fukui.

Reed, C. A., 718 Noda, Yamaguchi.

Rennie, Wm., Hakodate.

Smith, A. P., 189 Kokutaiji Mura, Hiroshima.

Smith, W. G. Sankocho, Tokyo

Smyser, M. M., 32 Kawaguchi Machi, Osaka.

Spamer, Carl Ober, Meiji Gakuin, Tokyo.

Tabb, T. Turner, Hagi, Yamaguchi-ken.

Veatch, R. H., 32 Kawaguchi Machi, Osaka.

Vories, W.M., Hachiman, Omi.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

(WORLD'S COMMITTEE.)

Macdonald, Miss A. C.

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ENGLISH PRESBYTERIAN, FORMOSA.

Anderson, Rev. P. and wife.

Barclay, Rev. T. and wife.
Barnett, Miss M.
Butler, Miss A. E.

Campbell, Rev. Wm. and wife.

Ferguson, Rev. D.

Johnson, Mr. F. R. and wife.

Landsborough, D., M. D.
Lloyd, Miss J.

Maxwell, J. L., M. D. and wife.
Moody, Rev. C. N.

Nielson, Rev. A. B.

Stuart, Miss J.

CANADIAN PRESBYTERIAN, FORMOSA.

Connell, Miss Hannah.

Ferguson, Rev. J. V., M. D. and wife.

Gauld, Rev. William and wife.

Jack. Rev. Milton, B. D.

Kinney, Miss Janie M., B. A.

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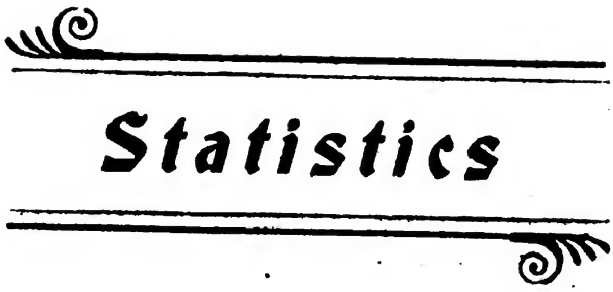

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NOTES OF STATISTICS.

(* The Statistical Year Varies with different missions but the figures of each cover a complete year,—the most recent obtainable.

(*a*) Figures for previous year.

(*b*) Nos. 35-38 give figures in this column (Am. Chris. Conv.) for a co-educational "Bible Training School."

(*c*) No report received. Hence same as last year.

		in 1905	in 1906.	
(*d*) Circulation,	Copies ...	723,620	322,444	Free grants, 12books.
	Value ...*y.*	13,270	6,409	15,320 tracts.

(*e*) The N. K. K. has churches also in Dalny, Newchwang, Tientsin and at several places in Formosa.

(1) This number comprises the socalled *Kogisho*, almost completely organized churches. There are also many other less organized preaching places, called *dendoba*, about 200.

(2) *Yen* 2,725 in addition is reported, for evangelistic work not connected with the Dendo Kyoku (the N. K. K. Mission Board), also special benevolent contribution, by the church of *yen* 968, are reported.

(3) This figure is only approximate. The figure from the church's official record of 23,789 does not include what is applied directly by the missions for evangelistic purposes.

(B) 397 baptisms are given in mission statistics as not included in N. K. K. Synod's statistics so making item No. 13,—16,743.

(D) Of the 8,638 given under the co-operating missions a large number is not included in the N. K. K. Synod's statistics.

(F) Of these 6 are diocesan bishops, 1 is a retired bishop, 57 are priests, 2 are deacons and 10 are laymen.

(G) There are also 6 hostels for students and 2 homes for the aged (yoroin) under N. S. K.

(H) Lu Chuans and Ainu are included in the figures of the N. S. K.

(I) Perhaps 1,200 for boys' and 1,400 for girls' and 1,100 for day schools ought to be added for the N. S. K.

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(*f*) Consecrated church buildings 59, others 25.
(*g*) Total contributions, 4,506 having been collected in offertories.
(*h*) Admitted to Christian fellowship on confession of faith.
(*i*) Item 7=Japanese secretaries; item 9 read *members*.
„ 18, 19, 20 read *associations* instead of *churches*.
„ 22=land and buildings.
(*j*) These totals do not include Y. M. C. A. and Y. W. C. A. members.
(*k*) No separate report received. Hence same as last year.
(*l*) Not included in N. K. K. Synod's statistics.
(*m*) Leaflets.
(¶) Outside of those reported in N. K. K. Synod's minutes.
(‡) Bible women.
(A) Many of these S. S's. and Scholars are not included in the N. K. K's. statistics.
(E) 27,649 is reported as received from tuition and 69,022 as granted by the Boards for Educational purposes.
(×) Books 95,000, Tracts 624,000.
(†) Also 15,256 was spent by the mission board in educational work.
(*m*) There are also 51 colporteurs and 38 others Korean helpers making a total of Korean evang, workers-226.
Of these 100 are supported from abroad and 94 are supported entirely by Korean funds and the rest partly so.
(*n*) Total of adherents 56,943.
(*o*) Catechumens received during the year,—6,569.
(*p*) Of this number 164 buildings were added during the year.
(*q*) Amount raised by Korean churches see also *s*, *t*, *u*, *v*, *w*.
(*r*) Total no. of teachers,—259. Schools entirely self-supporting,—201.
(*s*) Church and congregational expenses.
(*t*) Education.
(*u*) Building and Repairs.
(*v*) Home and Foreign Missions.
(*w*) Totals of *s*, *t*, *u*, *v*.
(*x*) In aid of Korean Ch's. etc.
(*y*) There are also 12 assistants, presumably foreign gentlemen though whether foreign does not appear from the minutes. Nor do they show how many of the missionaries are married.
(*z*) There are also 5,316 additional "seekers or adherents."
(α) Includes also orphanages, hospitals and book rooms.
(β) Regular local preachers number 34.

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STATISTICS OF CHRISTIAN

Items \ Missions, Churches or Societies.	1 American Board and Kumiai Churches	2 American Baptist Missionary Union
Year when opened	1869	1872
1. Married Missionaries (men) including those on furlough	21	22
2. Unmarried Missionaries (men) including those on furlough	3	1
3. Unmarried Missionaries (women) including those on furlough	25	16
4. Total Missionaries including wives	70	61
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	.....	115,000
6. Japanese Ordained Ministers	54	14
7. Japanese Unordained Ministers and Helpers (men)	37	35
8. Japanese Bible-women	23	30
9. Number of communicants (or Full Members	12,604	2,347
10. Total Number of Baptized Persons not included in No. 9	.....	.....
11. Probationers, Catechumens or Trial Members.	.....	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	926	.....
13. Total Membership (including Nos. 10, 11 and 12)	13,530	2,347
14. Adult Baptisms during the year	1,749	297
15. Infant „ „ „ „	69	.....
16. Confirmations on Confession of Faith	.....	.....
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	35	73
18. Organized Churches	87	31
19. Churches wholly self-supporting (including payment of pastor's salary)	50	4
20. Churches partly self-supporting	67	27
21. No. of Church Buildings	.....	21
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	201,022	38,000
23. No. of Sunday Schools	38	118

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MISSIONS IN JAPAN—1906.* NO. I

32 Southern Baptist Convention	3 American Christian Convention	4 Bible Societies	5 Churches of Christ	7 Christian and Missionary Alliance	9 Evangelical Association	11 Free Methodist	12 German Evangelical Mission
1892	1887		1883	1895	1879	1902	1876
10	4	2	9	2	3	3	4
.....	.....	.....	.....	.....	.....	.....	.....
.....	2	.....	8	4	3	.....	.....
20	10	4	26	8	9	6	8
54,500	100,000	.....	110,000	.....	35,000	17,493	[a] 2,300
4	.....	.....	17	1	17	1	5
7	3	.....	10	4	13	15	.....
1	6	.....	10	5	11	4	3
300	535	.....	1,400	65	837	218	195
.....	.....	.....	.....	.....	.....	.....	90
.....	.....	.....	.....	80	71	60	30
.....	.....	.....	.....	.....	.....	.....	.....
300	535	.....	1,400	145	908	278	234
32	70	.....	200	42	104	.....	18
.....	.....	.....	.....	.....	8	.....	3
.....	.....	.....	.....	.....	.....	.....	.....
6	22	.....	38	6	30	9	9
7	10	.....	20	4	17	2	3
.....	.....	.....	.....	.....	.....	.....	.....
7	10	.....	15	.....	13	2	2
5	3	.....	14	.....	8	.....	1
30,500	6,000	.....	21,200	.....	9,403	.....	[a] 4,000
10	21	.....	35	7	38	8	9

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NO.

Items \ Missions, Churches or Societies	1 American Board and Kumiai Churches	2 American Baptist Missionary Union
Year when opened	1869	1872
24. No. of Teachers and Scholars in same	10,428	6,517
25. No. of Young People's Societies in Churches	.....	(?)
26. Japanese Mission Board? What amount did it collect last year? *yen*	10,430	(?)
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	[a] 59,450	6,347
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	22,407	20,000
29. Boys' Schools (Boarding)	1	1
30. Students in same (Total)	535	67
31. Girls' Schools (Boarding)	5	4
32. Students in same (Total)	834	350
33. Day schools, including Kindergartens	7	9
34. Students in same (Total)	554	423
35. Theological Schools	1	1
36. Students in same (Total)	38	13
37. Bible-women's Training Schools	1	.....
38. Students in same (Total)	24	.....
39. Total Number to present time of Graduates from Theological Schools	(?)	28
40. No. of same still in service	(?)	22
41. Estimated Value of School Property (in *yen*)	(?)	10,500
42. No. of Publishing Houses	.....	.....
43. Vols. published during current year	.....	.....
44. No. of Pages	.....	.....
45. Estimated Value of Publishing Plant (in *yen*)	.....	.....
46. Orphanages and Homes	2	.....
47. Inmates in same	1,240	.....
48. Hospitals and Dispensaries	1	.....
49. In-patients treated	340	.....
50. Out-patients „	3,000	.....
51. Industrial Establishments	2	.....
52. Total Inmates in same	(?)	.....

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I (*Continued*)

32 Southern Baptist Convention	3 American Christian Convention	4 Bible Societies	5 Churches of Christ	7 Christian and Missionary Alliance	9 Evangelical Association	11 Free Methodist	12 C German Evangelical Mission
1892	1887		1883	1895	1879	1902	1876
325	1,651	.....	1,959	500	1,189	39[illegible]	15
.....	4	.....	3	.....	8	.....	.....
.....	.....	.....	.....	.....	207	.....	.....
767	588	.....	557	[a] 50	1,887	.....	[a] 75
10,000	3,600	.....	70,000	.....	16,422	.....	[a] 7,000
.....	.....	.....	1	.....	.....	.....	.....
.....	.....	.....	55	.....	.....	.....	.....
.....	1	.....	1	.....	.....	.....	.....
.....	4	.....	11	.....	.....	.....	.....
.....	.....	.....	3	1	.....	.....	1
.....	.....	.....	300	50	.....	.....	62
.....	[b] ½	.....	1	.....	1	.....	1
.....	[b] 9	.....	22	.....	4	.....	3
.....	[b] ½	.....	1	.....	1	.....	.....
.....	[b] 7	.....	12	.....	12	.....	.....
.....	(?)	.....	(?)	.....	28	.....	7
.....	(?)	.....	(?)	.....	16	.....	3
.....	1,160	.....	80,000	.....	1,000	.....	[a] 10,000
.....	.....	1	.....	.....	.....	.....	.....
.....	.....	209,836	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....

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NO.

Items \ Missions, Churches or Societies	13 Heplizibah Faith Mission	15 Japan Book and Tract Society
Year when opened	1895	1875
1. Married Missionaries (men) including those on furlough	1	1
2. Unmarried Missionaries (men) including those on furlough	.....	.....
3. Unmarried Missionaries (women) including those on furlough	2	.....
4. Total Missionaries including wives	4	2
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	400	.....
6. Japanese Ordained Ministers	1	.....
7. Japanese Unordained Ministers and Helpers (men)	6	3
8. Japanese Bible-women	3	.....
9. Number of communicants (or Full Members)	.....	.....
10. Total Number of Baptized Persons not included in No. 9	.....	.....
11. Probationers, Catechumens or Trial Members.	.....	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	.....	.....
13. Total Membership (including Nos. 10, 11 and 12)	.....	.....
14. Adult Baptisms during the year	.....	.....
15. Infant „ „ „ „	.....	.....
16. Confirmations on Confession of Faith	.....	.....
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	6	.....
18. Organized Churches	.....	.....
19. Churches wholly self-supporting (including payment of pastor's salary)	.....	.....
20. Churches partly self-supporting	.....	.....
21. No. of Church Buildings	.....	.....
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	400	.....
23. No. of Sunday Schools	15	.....

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II

16 Evangelical Lutheran	17+18+19 Methodist as Recently United	20 Methodist Protestant Church	22 Nihon Kirisuto Kyokwai [e]	23 Nihon Seikokwai [I]	24 Oriental Missionary Society	31 Salvation Army	33 Seventh Day Adventists
1892	1873	1880	1859	1859	1901	1895	1896
4	46	5	52	F 53	3	13	5
1	4	.....	4	F 23	1	.....	.....
3	69	5	47	84	3	7	2
12	165	15	155	213	10	33	12
4,500	659,168	20,000	[a] 356,000	.....	50,000	.....	[a] 1,500
3	95	8	91	64	10		2
4	58	8	71	236	30	117 officers	6
3	83	7	113	62	20		.....
225	9,403	750	14,569	6,880	.....	.....	110
.....	(?)	.....	1,777	.....	.....	.....	.....
.....	1,537+	96	.....	1,104	.....	.....	15
10	(?)	120	.....	.....	.....	.....	.....
235	13,280	966	16,346	13,012	.....	.....	125
20	913	140	[3] 1,656	1,092	.....	.....	.....
2	122+	13	164	422	.....	.....	.....
.....	.....	.....	67	922	.....	.....	.....
8	72+	23	111	133	35	11	1
2	129	8	76	.....	.....	27	4
.....	16	1	41	.....	.....	3	...
.....	113	5	35	.....	.....	24	4
2	94	8	.....	[f] 84	.....	6	1
4,000	371,753	20,000	283,226	.....	.....	49,500	550
13	254	32	.....	251	13	26	5

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Items \ Missions, Churches or Societies	NO. 13 Heplizibah Faith Mission	NO. 15 Japan Book and Tract Society
Year when opened	1895	1875
24. No. of Teachers and Scholars in same	600	.....
25. No. of Young People's Societies in Churches	.....	.....
26. Japanese Mission Board? What amount did it collect last year? *yen*	.....	.....
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	.....	.....
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	.....	4,888
29. Boys' Schools (Boarding)	.....	.....
30. Students in same (Total)	.....	.....
31. Girls' Schools (Boarding)	.....	.....
32. Students in same (Total)	.....	.....
33 Day Schools, including Kindergartens	.....	.....
34. Students in same (Total)	.....	.....
35. Theological Schools	.....	.....
36. Students in same Total)	.....	.....
37. Bible-women's Training Schools	.....	.....
38. Students in same (Total)	.....	.....
39. Total Number to present time of Graduates from Theological Schools	.....	.....
40. No. of same still in service	.....	.....
41. Estimated Value of School Property (in *yen*)	.....	.....
42. No. of Publishing Houses	.....	.....
43. Vols. published during current year	.....	*d* 166,500
44. No. of Pages	.....	3,000,000
45. Estimated Value of Publishing Plant (in *yen*)	.....	.....
46. Orphanages and Homes	.....	.....
47. Inmates in same	.....	.....
48. Hospitals and Dispensaries	.....	.....
49. In-patients treated	.....	.....
50. Out patients „	.....	.....
51. Industrial Establishments	.....	.....
52. Total Inmates in same	.....	.....

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II (*Continued*)

16	17+18+19	20	22	23	24	31	33
Evangelical Lutheran	Methodist as Recently United	Methodist Protestant Church	[e] Nihon Kirisuto Kyokwai	I Nihon Seikokwai	Oriental Missionary Society	Salvation Army	Seventh Day Adventists
1892	1873	1880	1859	1859	1901	1895	1896
600	18,210	1,375	D 11,561	12,147	2,000	2734	80
2	49	4	.....	.....	.....	.....	.....
.....	2,066	.....	2 9,582	.....	.....	.....	.....
[a] 300	55,212	1,931	71,707	[g] 27,073	.....	10,564	[a] 1,309
12 000	60,833	13 500	3 103 7 :2	[a] 22,222	.....	.....	[a] 2,879
1	4	1	3	4	.....	.....	.....
.....	1,042	180	709	(?)	.....	.....	.....
.....	13	1	12	13	...	.....	.....
.....	2,745	150	1,766	(?	.....	.....	.....
2	38	2	10	20	.....	.....	.....
50	2,812	120	965	(?)	.....	.....	.....
1	3	.....	4	3	1	1	.....
.....	56	.....	78	51	.....	14	.....
.....	3	.....	4	4	1	.....	.....
.....	100	.....	68	27	50	.....	.....
.....	111+	9	216	(?)	(?	.....	.....
.....	65+	5	153	(?)	(?	.....	.....
50,000	1,078,524	35,000	628,000	.....	50,000	.....	.....
.....	1	.....	1	.....	.....	1	1
.....	719,000	.....	66,485+	.....	.....	10,540	.....
.....	29,207,500	.....	1,108,961+	.....	.....	1,404,360	.....
.....	180,000	.....	10,000	.....	3,000	.....	900
.....	5	.....	2	G 6	.....	6	.....
.....	366	.....	70	371	.....	.....	.....
.....	.....	.....	.....	5	.....	.....	2
.....	.....	.....	.....	(?)	.....	.....	(?)
.....	.....	.....	.....	(?)	.....	.....	(?)
.....	2	.....	1	.....	.....	.....	.....
.....	40	.....	60	.....	.....	.....	.....

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NO.

Items \ Missions Churches or Societies	34 Society of Friends	35 Scandinavian Japan Alliance
Year when opened	1885	1891
1. Married Missionaries (men) including those on furlough	3	3
2. Unmarried Missionaries (men) including those on furlough	.....	.....
3. Unmarried Missionaries (women) including those on furlough	3	2
4. Total Missionaries including wives	9	8
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	52,000	.....
6. Japanese Ordained Ministers	.....	6
7. Japanese Unordained Ministers and Helpers (men)	8	6
8. Japanese Bible-women	6	3
9. Number of communicants (or Full Members)	40	.....
10. Total Number of Baptized Persons not included in No. 6	.....	.....
11. Probationers, Catechumens or Trial Members.	499	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	.....	.....
13. Total Membership (including Nos. 10, 11 and 12)	539	358
14. Adult Baptisms during the year	.....	39
15. Infant „ „ „ „	.....	.....
16. Confirmations on Confession of Faith	*h* 30	.....
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)	13	8
18. Organized Churches	.....	4
19. Churches wholly self-supporting (including payment of pastor's salary)	.....	.....
20. Churches partly self supporting	.....	.....
21. No. of Church Buildings	1	4
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	4,666	4,500
23. No. of Sunday Schools	13	6

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XI (*Continued*)

16 Evangelical Lutheran	17+18+19 Methodist as Recently United	20 Methodist Protestant Church	22 e Nihon Kirisuto Kyokwai	23 I Nihon Seikokwai	24 Oriental Missionary Society	31 Salvation Army	33 Seventh Day Adventists
1892	1873	1880	1859	1859	1901	1895	1896
600	18,210	1,375	D 11,561	12,147	2,000	2734	80
2	49	4	.....	.....	.....	.....	.....
.....	2,066	.....	2 9,582	.....	.....	.....	.....
a 300	55,212	1,931	71,707	*g* 27,073	.....	10,564	*a* 1,309
12 000	60,833	13 500	3 103 7 ;2	*a* 22,222	.....	.....	*a* 2,879
1	4	1	3	4	.....	.....	.....
.....	1,042	180	709	(?)	.....	.....	.....
.....	13	1	12	13	...	.....	.....
.....	2,745	150	1,766	(?	.....	.....	.....
2	38	2	10	20	.....	.....	.....
50	2,812	120	965	(?)	.....	.....	.....
1	3	.....	4	3	1	1	.....
.....	56	.....	78	51	.....	14	.....
.....	3	.....	4	4	1	.....	.....
.....	100	.....	68	27	50	.....	.....
.. ...	111+	9	216	(?)	(?	.....	.....
.....	65+	5	153	(?)	(?	.....	.....
50,000	1,078,524	35,000	628,000	.....	50,000	.....	.....
.....	1	.....	1	.....	.....	1	1
.....	719,000	.....	66,485+	.....	.....	10,540	.....
.....	29,207,500	.....	1,108,961+	.....	.....	1,404,360	.....
.....	180,000	.....	10,000	.....	3,000	.....	900
.....	5	.....	2	G 6	.....	6	.....
.....	366	.....	70	371	.....	.....	.....
.....	.....	.....	.....	5	.....	.....	2
.....	.....	.....	.....	(?)	.....	.....	(?)
.....	.....	.....	.....	(?)	.....	.....	(?)
.....	2	.....	1	.....	.....	.....	.....
.....	40	.....	60	.....	.....	.....	.....

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NO.

Items \ Missions Churches or Societies	34 Society of Friends	35 Scandinavian Japan Alliance
Year when opened	1885	1891
1. Married Missionaries (men) including those on furlough	3	3
2. Unmarried Missionaries (men) including those on furlough	.....	.....
3. Unmarried Missionaries (women) including those on furlough	3	2
4. Total Missionaries including wives	9	8
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	52,000	.....
6. Japanese Ordained Ministers	.....	6
7. Japanese Unordained Ministers and Helpers (men)	8	6
8. Japanese Bible-women	6	3
9. Number of communicants (or Full Members)	40	.....
10. Total Number of Baptized Persons not included in No. 6	.....	.....
11. Probationers, Catechnmens or Trial Members.	499	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	.....	.....
13. Total Membership (including Nos. 10, 11 and 12)	539	358
14. Adult Baptisms during the year	.....	39
15. Infant „ „ „ „	.....	.....
16. Confirmations on Confession of Faith	*h* 30	.....
17. No. of Preaching places other than Churches (i.e. where preaching is done not less than 6 times a year)	13	8
18. Organized Churches	.....	4
19. Churches wholly self-supporting (including payment of pastor's salary)	.....	.....
20. Churches partly self supporting	.....	.....
21. No. of Church Buildings	1	4
22. Estimated Value of Churches, Land and Parsonages (in *yen*)	4,666	4,500
23. No. of Sunday Schools	13	6

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XII

38 United Brethren in Christ	39 Universalist	42 Young Men's Christian Association	44 Young Women's Christian Association	Total Protestants	[k] Roman Catholic Church	Russian Orthodox Christian Church	Total Catholics
1895	1890	1889	1906		1844	1870	
3	1	6	.....	279	.....	.....	.....
1	1	.....	.....	39	119	2	.....
.....	2	.....	2	289	124	.....	.....
7	5	12	2	886	243	2	.....
10,000	15,000	20,000	.....	572,861	.....	.....	.....
4	7	.....	.....	404	33	39	.....
8	.....	[i] 13	.....	698	269	168	.....
1	1	.....	.....	395	35	.....	.....
317	207	[i] 3,900	650	[j] 54,352	.....	.....	.....
32	.....	.....	.....	1,809	.....	.....	.....
.....	19	.....	.....	3,511	.....	.....	.....
.....	8	.....	.....	1,064	.....	.....	.....
349	234	.....	.....	64,621	59,437	29,573	.....
73	20	.....	.....	6,465	513 }	911	.....
1	3	.....	.....	807	1,706 }		.....
.....	.....	.....	.....	1,019+	.....	.....	.....
12	.....	.....	.....	751	335	.....	.....
12	5	[i] 69	13	[j] 453	145	264	.....
.....	.....	[i] 64	.....	[j] 115	.....	1	.....
11	5	[i] 5	.....	[j] 340	145	.....	.....
3	3	.....	.....	258	199	174	.....
6,50[illegible]	15,600	[i] 160,000	.....	1,086,8[illegible]0	.....	78,790	.....
16	3	.....	.....	923	.....	.....	.....

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NO.

Items \ Missions, Churches or Societies	34 Society of Friends	36 Scandinavian Japan Alliance
Year when opened	1885	1891
24. No. of Teachers and Scholars in same	1,142	(?)
25. No. of Young People's Societies in Churches	1	.....
26. Japanese Missionaries Board? What amount did it collect last year? *yen*	.....	.....
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	428	80
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	2,754	[a] 1,500
29. Boys' Schools (Boarding)	.....	.....
30. Students in same (Total)	.....	.....
31. Girls' Schools (Boarding)	1	.....
32. Students in same (Total)	86	.....
33. Day schools, including Kindergartens	.....	.....
34. Students in same (Total)	.....	.....
35. Theological Schools	.....	.....
36. Students in same (Total)	.....	.....
37. Bible-women's Training Schools	.....	.....
38. Students in same (Total)	.....	.....
39. Total Number to present time of Graduates from Theological Schools	.....	.....
40. No. of same still in service	.....	.....
41. Estimated Value of School Property (in *yen*)	50,105	.....
42. No. of Publishing Houses	.....	.....
43. Vols. published during current year	.....	.....
44. No. of Pages	.....	.....
45. Estimated Value of Publishing Plant (in *yen*)	.....	.....
46. Orphanages and Homes	.....	.....
47. Inmates in same	.....	.....
48. Hospitals and Dispensaries	.....	.....
49. In-patients treated	.....	.....
50. Out-patients „	.....	.....
51. Industrial Establishments	.....	.....
52. Total Inmates in same	.....	.....

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III (*Continued*)

38 United Brethren in Christ	39 Universalist	42 Young Men's Christian Association	44 Young Women's Christian Association	Total Protestants	*k* Roman Catholic Church	Russian Orthodox Christian Church	Total Catholics
1895	1890	1889	1906		1744	1870	
599	179	.....	.....	74,201	.....	1377	.....
6	2	.....	.....	79+	1	1	.....
42	.....	.....	.....	22,327	.....	.....	.....
942	241	.....	.....	228,944	.....	8,062	.....
8617	7,720	.....	.....	389,241	.....	60,944	.....
.....	.....	.....	.....	10	3	1	.....
.....	.....	.....	.....	1 25,88+	845	63	.....
.....	.....	.....	.....	52	6	2	.....
.....	.....	.....	.....	1 5946+	523	99	.....
.....	3	.....	.....	96	23	.....	.....
.....	95	.....	.....	1 5431	3,704	.....	.....
.....	.....	.....	.....	18½	4	1	.....
4	.....	.....	.....	292	32	18	.....
.....	.....	.....	.....	15½	.....	.....	.....
2	.....	.....	.....	302	.....	.....	.....
4	10	.....	.....	413+	.....	.....	.....
3	4	.....	.....	271+	.....	.....	.....
.....	.....	.....	.....	1,994,289+	.....	.....	.....
.....	.....	.....	.....	4	.....	.....	.....
.....	.....	.....	.....	1,172,361	.....	19	.....
.....	.....	.....	.....	34,720,824	.....	.....	.....
.....	.....	.....	.....	193,900	.....	.....	.....
.....	1	.....	1	23	14	1	.....
.....	9	.....	25	2,081	1152	30	.....
.....	.....	.....	.....	8	13	.....	.....
.....	.....	.....	.....	340+	200	.....	.....
.....	.....	.....	.....	3,000+	49,650	.....	.....
.....	.....	.....	.....	5	.....	.....	.....
.....	.....	.....	.....	100+	.....	.....	.....

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NO.

Items / Missions, Churches or Societies.	Partial Statistics with the Presb. Church in U. S. A. (North)	Presb. Church in U. S. (South)
Year when opened	1859	1886
1. Married Missionaries (men) including those on furlough	26	12
2. Unmarried Missionaries (men) including those on furlough	.....	1
3. Unmarried Missionaries (women) including those on furlough	31	8
4. Total Missionaries including wives	83	33
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	275,000	a 30,000
6. Japanese Ordained Ministers	14	7
7. Japanese Unordained Ministers and Helpers (men)	27	15
8. Japanese Bible-women	34	6
9. Number of communicants (or Full Members	b 182	.....
10. Total Number of Baptized Persons not included in No. 9	.....	.....
11. Probationers, Catechumens or Trial Members.	250+	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	.....	.....
13. Total Membership (including Nos. 10, 11 and 12)	.....	.....
14. Adult Baptisms during the year	b 331	.....
15. Infant " " " "	b 6	.....
16. Confirmations on Confession of Faith	.....	.....
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	122	.....
18. Organized Churches	.....	.....
19. Churches wholly self-supporting (including payment of pastor's salary)	.....	.....
20. Churches partly self-supporting	.....	.....
21. No. of Church Buildings	.....	.....
22. Estimated Value of Churches, Land and Parsonages in *yen*	50,000	.....
23. No. of Sunday Schools	77	.....

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IV

2 for Missions Co-operating Nihon Kirisuto Kyokwai				3 Separate Statistics of the Three Methodist Bodies Recently United into One			
Reformed Church of America	Reformed Church in U. S. A.	Woman's Union Mission Society	Some Totals of Preceding Five Bodies	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church (South)	Total United Meth. Church of Japan
1859	1879	1871		1873	1873	1886	1907
11	10	.....	59	10	21	1[illegible]	46
.....	1	.....	2	.....	3	1	4
8	5	5	57	21	38	10	69
30	26	5	177	41	83	41	165
[a] 50,000	36,000	40,000	381,000	72,880	486,000	100,288	659,168
10	9	.....	40	24	56	1[illegible]	95
12	20	.....	74	26	22	1[illegible]	58
9	10	54	113	16	58	[illegible]	8[illegible]
.....	2,100	.....	.....	3,085	4,745	1,57[illegible]	9,403
.....	.....	.....	.....	.....	1,822	.....	(?)
.....	.....	.....	.....	233	1,304	.....	1,537+
.....	147	.....	.....	.....	518	.....	(?)
.....	2,247	.....	.....	3,318	8,38[illegible]	1,573+	13,280
[e] 60	405	.....	.....	212	6[illegible]0	31	913
.....	48	.....	.....	47	75	.....	122+
.....	7	.....	.....	.....	.....	.....	.....
.. ...	40	8	.....	51	.....	21	72+
.....	9	.....	.....	25	82	22	129
.....	3	.....	.....	4	10		
						2	16
.....	7	.. ...	.....	21	72	20	113
.....	16	.....	.....	29	55	10	94
[a] 36,300	18,530	.....	.....	118,773	225,000	27,975	371,758
25	47	13	A 162	55	143	56	254

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NO.

Items / Missions, Churches or Societies	Partial Statistics with the Presb. Church in U. S. A. (North)	Presb. Church in U. S. (South)
Year when opened	1859	1886
24. No. of Teachers and Scholars in same	4,297	.....
25. No. of Young People's Societies in Churches	.....	.....
26. Japanese Mission Board? What amount did it collect last year? *yen*	.....	.....
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	.....	.....
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	55,514	12,479
29. Boys' Schools (Boarding)	½	.....
30. Students in same (Total)	144	.....
31. Girls' Schools (Boarding)	6	2
32. Students in same (Total)	1,022	104
33. Day Schools, including Kindergartens	9	.....
34. Students in same (Total)	965	.....
35. Theological Schools	1⅓	⅓
36. Students in same (Total)	36	7
37. Bible-women's Training Schools	1	.....
38. Students in same (Total)	28	.....
39. Total Number to present time of Graduates from Theological Schools	58	6
40. No. of same still in service	43	5
41. Estimated Value of School Property (in *yen*)	180,000	23,000
42. No. of Publishing Houses	.....	.....
43. Vols. published during current year	(?)	$ 55,000
44. No. of Pages	(?)	110,000
45. Estimated Value of Publishing Plant (in *yen*)	.....	.....
46. Orphanages and Homes	2	.....
47. Inmates in same	70	.....
48. Hospitals and Dispensaries	.....	.....
49. In-patients treated	.....	.....
50. Out-patients „	.....	.....
51. Industrial Establishments	.....	.....
52. Total Inmates in same	.....	.....

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IV *(Continued)*

2 for Missions Co-operating Nihon Kirisuto Kyokwai				3 Separate Statistics of the Three Methodist Bodies Recently United into One			
Reformed Church of America	Reformed Church in U. S. A.	Woman's Union Mission Society	Some Totals of Preceding Five Bodies	Methodist Church of Canada	Methodist Episcopal Church	Methodist Episcopal Church (South)	Total United Meth. Church of Japan
1859	1879	1871		1873	1873	1886	1907
120	2,306	515	A 8,638	3,902	9,161	5,147	18,210
.....	.....	.....	.....	21	14	14	49
.....	.....	.....	.....	923	776	367	2,066
.....	2,576	.....	.....	8,565	40,000	6,647	55,212
13,004	16,000	a 6,635	102,799	25,000	24,000	11,8[illegible]3	60,833
1½	1	.....	3	1	2	1	4
242	323	.....	709	25	790	227	1,042
2	1	1	12	3	9	1	13
307	209	124	1,766	461	1,800	484	2745
.....	1	.....	10	7	13	18	38
.....	7,001	.....	965	359	1,462	991	2,812
⅓	1	.....	3	.....	2	1	3
7	10	.....	60	.....	41	15	56
1	.....	1	4	.....	2	1	3
5	.....	35	68	.....	85	15	100
78	50	‡ 27	219	.....	92	19	111+
52	34	‡ 19	153	.....	50	15	65+
a 200,000	185,000	a 40,000	E628,000	150,000	700,000	† 228,524	1,078,524
.....	1	.....	1	.....	1	.....	1
(?)	11,485	(?)	66,485	.....	95,000 624,000	.....	719,000
(?)	988,964	(?)	108,964	...	29,207,500	.....	29,207,500
.....	10,000	.....	10,000	.....	180,000	.....	180,000
.....	.....	.....	2	3	2	...	5
.....	.....	.....	70	88	278	.....	366
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....
.. ...	1	.....	1	2	.....	.....	2
.....	60	.....	60	40	.....	.....	40

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NO.

Missions, Churches or Societies / Items	4 Separate Statistics for A. B. C. Mission & Kumiai Church	
	American Board of Commissioners	Kumiai Church
Year when opened	1869	
1. Married Missionaries (men) including those on furlough	21	.....
2. Unmarried Missionaries (men) including those on furlough	3	.....
3. Unmarried Missionaries (women) including those on furlough	25	.....
4. Total Missionaries including wives	70	.....
5. Estimated Value of Mission property, excluding Schools and Churches (in *yen*)	.....	.....
6. Japanese Ordained Ministers	.....	54
7. Japanese Unordained Ministers and Helpers (men)	17	20
8. Japanese Bible-women	11	12
9. Number of communicants (or Full Members)	878	11,726
10. Total Number of Baptized Persons not included in No. 9	.....	.....
11. Probationers, Catechumens or Trial Members.	.....	.....
12. Baptized Children, (if not included in Nos. 10 or 11)	.....	926
13. Total Membership (including Nos. 10, 11 and 12)	.....	10,652
14. Adult Baptisms during the year	173	1,576
15. Infant „ „ „ „	.....	69
16. Confirmations on Confession of Faith	.....	.....
17. No. of Preaching Places other than Churches (i.e. where preaching is done not less than 6 times a year)	30	5
18 Organized Churches	.....	87
19. Churches wholly self-supporting (including payment of pastor's salary)	.....	50
20 Churches partly self supporting	30	37
21. No. of Church Buildings	.....	.....
22. Estimated Value of Churches, Land and Parsonages (in *ye*)	.....	201,022
23. No. of Sunday Schools	38	.....

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Y

5 Presbyterian Formosan Mission			6 Korean Missions Presbyterian					Methodist Episcopal
Canadian Presb. Church in Formosa (among Chinese & Abor.)	English Presb. Church in Formosa (among Chinese & Abor.)	Total of Presb. Work in Formosa (among Chinese and Aborigines)	Australia Presb. Church	Canadian Presb. Church	Presb. Ch. in U. S. (South)	Presbyterian Church U. S. A.	Total of Council	For 1905-6 (The latest on hand for Meth. Episcopal North only
1872	1865		1898	1891	1896	1884		
3	4	7	2	5	8	30	45	y 14
.....	5	5	2	.....	5	6	13	
2	4	6	4	4	3	11	23	16
8	17	25	10	14	24	77	121	.....
.....	.....	.....	(?)	(?)	(?)	(?)	(?)	.....
6	5	11	0	0	0	0	0	B 6
52	53	105	4	8	12	81	m 105	109
12	3	15	6	8	4	14	32	23
2,176	3,101	5277	229	629	1,050	12,546	14,454	2,810
(?)	158	.....	.....	.....	.....	.....	.....	.....
(?)	(?)	.....	253	496	1,387	11,025	12,161	9,981
927	2,407	3,334	62	74	145	1,059	1,308	.....
3,103	5,666	8,769	.....	.....	.....	.....	n 27,923	z 12,791
61	245	306	54	154	416	2,811	3,435	1,555
86	201	287	12	17	14	325	368	267
(?)	22	.....	122	299	1,057	6569	o 8,047	.....
(?)	60	.....	23	52	63	623	841	145
(?)	30	.....	1	1	.....	20	22	
7	10	17	9	43	140	481	673	.....
8	70	78	13	46	63	461	584	.....
50	45	95	10	27	86	423	p 546	.....
(?)	(?)	.....	(?)	(?)	(?)	(?)	(?)	103,473
10	10	20	.....	.....	.....	497	566	116

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NO.

Items \ Missions, Churches or Societies	4 Separate Statistic for A. B. C. Mission & Kumiai Church	
	American Board of Commissioners	Kumiai Church
Year when opened	1869	
24. No. of Teachers and Scholars in same	1,973	9,455
25. No. of Young People's Societies in Churches	.....	.....
26. Japanese Mission Board? What amount did it collect last year? *yen*	.....	10,430
27. Amount raised by Japanese Churches for all purposes last year (in *yen*)	.....	.....
28. Amount expended by or through Missions in aid of Japanese Churches or Evangelistic Work not including Missionaries' Salaries and Expenses (*yen*)	22,407	.....
29. Boys' Schools (Boarding)	1	.....
30. Students in same (Total)	535	.....
31. Girls' Schools (Boarding)	5	.....
32. Students in same (Total)	834	.....
33. Day schools, including Kindergartens	7	.....
34. Students in same (Total)	554	.....
35. Theological Schools	1	.....
36. Students in same (Total)	38	.....
37. Bible-women's Training Schools	1	.....
38. Students in same (Total)	24	.....
39. Total Number to present time of Graduates from Theological Schools	.....	.....
40. No. of same still in service	.....	.....
41. Estimated Value of School Property (in *yen*)	.....	.....
42. No. of Publishing Houses	.....	.....
43. Vols. published during current year	.....	.....
44. No. of Pages	.....	.....
45. Estimated Value of Publishing Plant (in *yen*)	.....	.....
46. Orphanages and Homes	2	.....
47. Inmates in same	1,240	.....
48. Hospitals and Dispensaries	1	.....
49. In-patients treated	340	.....
50. Out-patients „	3,000	.....
51. Industrial Establishments	2	.....
52. Total Inmates in same	.....	.....

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V (*Continued*)

5 Presbyterian Formosan Mission			6 Korean Mission Presbyterian					Methodist Episcopal
Canadian Presb. Church in Formosa (among Chinese & Abor.)	English Presb. Church in Formosa (among Chinese & Abor.)	Total of Presb. Work in Formosa (among Chinese and Aborigines)	Australian Presb. Church	Canadian Presb. Church	Presb. Ch. in U. S. (South)	Presbyterian Church U. S. A.	Total of Council	For 1905-6 (The latest on hand for Meth. Episcopal North only
1872	1872		1898	1891	1896	1884		
(?)	200	.....	.....	.....	.....	36,975	41,283	8,943
.....	.....	.....	.....	.....	.....	.....	(?)	.....
(?)	250	.....	.....	.....	.....	.....	.....	.....
(?)	11,606	.....	.....	.....	.....	54,937	*q* 62,633	13,164
(?)	7,500	.....	.....	.....	.....	25,000	*x* (?)	.....
(?)	1	.....	.....	.....	.....	4	4	2
(?)	50	.....	.....	.....	.....	255	255	93
(?)	1	.....	1	.....	.....	3	4	.....
(?)	48	.....	107	.....	.....	125	232	.....
(?)	6	.....		14	9	208	238	54
(?)	150	.....	301	302	149	3911	*r* 4,663	1564
1	1	2	.....	.....	.....	1	1	.....
24	15	39	2	3	5	43	53	.....
(?)	1	.....	.....	.....	.....	1	.....	.....
(?)	6	.....	.....	.....	.....	(?)	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
60	53	.....	.....	.....	.....	.....	.....	.....
*a*15,000	.....	.....	(?)	(?)	(?)	(?)	(?)	*a* 162,000
.....	1	.....	(?)	(?)	(?)	*s* 14,470	(?)	.....
.....	(?)	.....	(?)	(?)	(?)	*t* 12,870	(?)	433,500
.....	100,000	.....	(?)	(?)	(?)	*u* 18,105	(?)	22,206,033
.....	(?)	.....	(?)	(?)	(?)	*v* 8,998	(?)	.....
.....	.....	.....	759	2989	4047	*w* 54,837	62,633	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....
1	3	4	(?)	(?)	(?)	6	(?)	.....
(?)	2,963	.....	(?)	(?)	(?)	(?)	(?)	.....
8,000	14,239	22,239	(?)	(?)	(?)	(?)	(?)	.....
.....	.....	.....	(?)	(?)	(?)	(?)	(?)	.....
.....	.....	.....	(?)	(?)	(?)	(?)	(?)	.....

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